

THE
BOOK OF GENESIS,

ACCORDING TO
THE VERSION OF THE LXX.

Translated into English,

WITH NOTICES OF ITS OMISSIONS AND INSERTIONS,

AND WITH
NOTES ON THE PASSAGES IN WHICH IT DIFFERS
FROM OUR AUTHORISED TRANSLATION.

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P R E F A C E.

THE time and place of publication chosen for this little work have been mainly determined by an announcement on the part of the University of Cambridge, appointing the Book of Genesis, in the Version of the Septuagint, as a subject of examination for the candidates for honours in Theology, in the spring of 1856.

To such I trust it may be useful ; and, beyond that limited range, to other students of Holy Writ ; the younger Clergy in particular, who often after taking up the LXX. are tempted to lay it down again with a feeling of dissatisfaction and perplexity, through meeting with discrepancies which they have not the means at hand, or the leisure, to reconcile for themselves.

And yet, considering the high antiquity of the Version, it being, I suppose, the earliest instance of translation from one language into

another upon record, the grave importance of its subject matter, the use made of it by the Sacred Writers of the New Testament, and the all but undisputed authority which it exercised in the Church during the first three centuries of our æra, we shall be led to think that there are few pursuits more useful to the Biblical Student than that to which it invites him.

If what I have written should not be found to convey much positive information, it will at least point out some sources from which it may be obtained, and will serve to stimulate the appetite for knowledge which it fails to satisfy. Supposing the plan here sketched out to be filled up hereafter by some one fully competent to the task, possessing an accurate knowledge of the Greek and Hebrew languages, and of the Semitic tongues akin to the latter, familiar with the results of modern research, as well as with Classical, Rabbinical, and Patristic literature, and endowed with a sound critical judgment for the regulation of these acquirements—a very noble work indeed might be produced ; and the increased estimation

in which the Septuagint appears now to be held renders me hopeful that this will one day be done.

Thinking it desirable to represent as faithfully as may be the peculiarities of the Greek idiom, I have not attempted to retain a smoothness of style, which in a book little likely to be read aloud, is of subordinate importance ; though of course I have wished to avoid any unnecessary harshness. It may not be amiss to state that my translation was completed before I saw that of Sir L. Brenton, which, had it been accompanied by notes, might have rendered mine superfluous.

I have adopted, in common with him, the text of the Roman Edition as the basis of my translation, adding, wherever needful, the Alexandrian readings, and occasionally those of the Aldine and Complutensian Editions.

GENESIS.

FROM THE GREEK OF THE LXX.

CHAPTER I.

1. IN (the) beginning God made the heaven and the earth. 2. The earth moreover was viewless and unfashioned, and darkness (was) over the deep: and God's Spirit moved along over the water. 3. And God said, Let there be light; and there was light. 4. And God saw the light, that (it was) good; and God separated between the light and between the darkness. 5. And God called the light, day, and the darkness he called, night; and there was evening, and there was morning, one day. 6. And God said, Let there be a firmament in the midst of the water, and let it be separating between water and water: and it was so. 7. And God made the firmament, and God separated between the water which was beneath the firmament, and between the water that (was) over the firmament. 8. And God called the firmament, heaven; and God saw that it was good: and there was evening, and there was morning, a second day. 9. And God said, Let the water that (is) beneath the heaven be collected into one collection, and let the dry (land) appear: and it was so. And the water that (was) beneath the heaven was collected into their collections, and the dry (land)

appeared. 10. And God called the dry (land), earth, and the confluences of the waters he called, seas : and God saw, that (it was) good. 11. And God said, Let the earth bring forth herb of grass, (a production) sowing seed according to (its) kind, and according to (its) likeness, and fruit tree producing fruit, the seed whereof (is) in it, according to (its) kind, upon the earth : and it was so. 12. And the earth brought forth herb of grass, (a production) sowing seed according to (its) kind, and according to (its) likeness, and fruit tree producing fruit, the seed whereof (was) in it according to (its) kind, upon the earth : and God saw that (it was) good. 13. And there was evening, and there was morning, a third day. 14. And God said, Let there be luminaries in the firmament of the heaven for shining upon the earth, (so as) to separate between the day and between the night ; and let them be for signs, and for seasons, and for days, and for years. 15. And let them be for shining in the firmament of the heaven, so as to shine upon the earth : and it was so. 16. And God made the two great luminaries ; the great luminary for rulings of the day, and the lesser luminary for rulings of the night, and the stars. 17. And God set them in the firmament of the heaven, so as to shine upon the earth ; 18. And to rule the day and the night, and to separate between the light and between the darkness : and God saw that (it was) good. 19. And there was evening, and there was morning, a fourth

day. 20. And God said, Let the waters bring forth creeping things of living souls, and winged things flying over the earth along the firmament of heaven: and it was so. 21. And God made the great whales, and every soul of living things that creep, which the waters brought forth according to their kinds, and every flying winged thing according to (its) kind; and God saw that (they were) good. 22. And God blessed them, saying, Increase and multiply, and fill the waters in the seas: and let the flying things multiply on the earth. 23. And there was evening, and there was morning, a fifth day. 24. And God said, Let the earth bring forth (the) living soul according to (its) kind; quadrupeds, and creeping things, and wild beasts of the earth according to (their) kind: and it was so. 25. And God made the wild beasts of the earth according to (their) kind, and the cattle according to their kind, and all the creeping things of the earth according to (their) kind: and God saw that (they were) good. 26. And God said, Let us make man according to our image, and according to our likeness: and let them rule the fishes of the sea, and the flying things of the heaven, and the cattle, and all the earth, and all the creeping things that creep upon the earth. 27. And God made the man: according to God's image made he him; male and female made he them. 28. And God blessed them, saying, Increase and multiply, and fill the earth, and exercise dominion over it; and rule the fishes of the

sea, and the flying things of the heaven, and all the cattle, and all the earth, and all the creeping things that creep upon the earth. 29. And God said, Behold, I give you every seedling grass, (every such production) sowing seed, which is upon all the earth; and every tree which hath in itself (the) fruit of seed capable of being sown; to you it shall be for food. 30. And to all the wild beasts of the earth, and to all the flying things of the heaven, and to every creeping thing creeping on the earth, which hath within itself a soul of life, even every green grass (do I give) for food: and it was so. 31. And God saw all the things whatsoever he had made, and, behold, (they were) very good. And there was evening, and there was morning, a sixth day.

Omissions.

Verse 7. *And it was so.* See *Insertions*, verse 6.

Verse 11. *After his kind.* See *Insertions*.

Verse 12. *His kind.*

Verse 21. *His.*

Verse 24. *His.* Twice.

Verse 25. *His.* Twice. For the second, the Alex. MS. has *αὐτῶν*.

Verse 26. *Our likeness.*

Verse 27. *In his own image.*

Verse 28. They substitute *saying* for "and God said to them." Et ait. Vulgate.

Verse 29. *Of a tree.* Quæ habent in semetipsis sementem generis sui. Vulgate.

Insertions.

Verse 6. *And it was so.* These words should have been at the end of verse 7. They (the LXX.) have placed them as they occur in vv. 9, 11, 15, 24. Comp. verse 20.

Verse 7. *God*, before “separated.”

Verse 8. *And God saw that (it was) good.* Kennicott, after Secker, ap. Barret, thinks that the end of ver. 10 may have originally belonged to ver. 8. See Jerome, *adv. Jovin.* i. 9.

Verse 9. *And the water that (was) beneath the heaven was collected into their collections, and the dry (land) appeared.* See Clem. Rom. i. 20, and Basil Cæsar. *Hom. in Hexaem.* ap. Hody, iii. i. 4.

Verse 11. After “seed,” according to (its) kind, and according to (its) likeness, and... Also, after “in it,” according to (its) kind.

Verse 12. After the first “kind,” and according to (its) likeness. After the second “kind,” upon the earth. Comp. ver. 11.

Verse 14. After “heaven,” for shining upon the earth. Comp. vv. 15, 17. Also, after “and” and before “years,” for.

Verse 20. At the end, and it was so. Comp. ver. 6.

Verse 24. The article *the* before “earth.” So English translation.

Verse 26. After “image,” and; et, Vulg.

Verse 28. After “heaven,” and all the cattle, and all the earth. Comp. ver. 26.

Verse 29. Between “every” and “grass,” seedling. σπόριμον, perhaps from some other version = σπείρον σπέρμα. Comp. the end of this verse, σπέρματος σπορίμου, and vv. 11, 12.

Verse 30. After “every,” ἐρπετῶ, creeping thing. Also, after “life,” even, καί.

Notes.

Vorse 2. *Viewless and unfashioned*, ὁράτος καὶ ἀκατασκεύαστος. These expressions are perhaps alluded to in Heb. iv. 13, xi. 3. The old Italic rendering seems to have been: invisibilis et incomposita. The Vulg. has, inanis et vacua. The author of *Nimrod, or A Discourse on certain passages of History and Fable*, has collected some other translations; as Aquila's, κένωμα καὶ οὐθέν. Theodotion's, κενὸν καὶ οὐθέν. Symmachus's, ἀργὸν καὶ ἀδιάκριτον. Onkelos's, equivalent to desorta et vacua. The Syriac, deserta et inculta. Hierosol., vasta et inanis et filiis hominum vacua, et bruto omni destituta. Basil, *Hom. 2 in Hexaem.* considers them as expressive of the earth's state before it was clothed with plants, trees, &c. And Hottinger, *Ctisis*, says bohu is in Arabic the epithet of an unfurnished house. They may have called it ὁράτος, because there was

no human spectator, or because it was surrounded on all sides by the primeval waters; so Theodoret, *Qu. 5. in Gen.* And Varro says, Neptune is so called, “quod mare terras obnubit ut nubes cœlum,” L. iv. Or, because as yet there was no light; or because in the Hellenistic dialect *ἀόρατος* is equivalent to *ἄμορφος*. Comp. 2 Sam. xxiii. 21, 1 Chr. xi. 23, where *όρατός* is “visendus.” In the Vulg. Wisd. xi. 17, *ἀμόρφου ὕλης* is *materia invisæ*, and so it approaches the E. T. “without form.” These reasons are to be found in Mazochii *Spicileg. Bibl. in Genes.* pp. 5, 15.

See Cyr. Hieros. vi. 3, 6, 11; ix. 3; Clem. Alex. *Strom.* v. p. 591; Augustine, *de Genes.* Ch. iii. and *De Fide et Symb.* 2; Ambrose, *Hexaem.* i. 7; and Bishop Horsley’s *Trans. of Psalm xxiv.* 1.

Tohu occurs in Deut. xxxii. 10: Job vi. 18, xii. 24, where comp. ver. 25: xxvi. 7, *οὐδέν*, LXX. and with *bohu*, Is. xxxiv. 11: Jer. iv. 23, where LXX. *οὐθέν*, for both. Vossius, *Castig. Hornii*, explains the latter as “sine montibus.”

Ἐπεφέρετο, *moved along*. Comp. ch. vii. 18, where the same expression is applied to the ark; *ferebatur*, Vulg. in both places. See Gregory Nyss. in *Hexaem.* ap. Hody, iii. 1, 4, and Theodoret, *Qu. viii.*

Verse 5. See Cyril. Hieros. xv. 1, *one, μία*. See August. *Locut. de Num.* xxix.

Verse 7. *Between—and between*. They sometimes omit this repetition, which is common in the Hebrew, as in 2 Chr. xxiii. 16. Compare Horace:

Nestor componere lites

Inter Peleiden festinat, et *inter* Atriden.

Verse 9. *Collection*, *συναγωγήν*. According to Capellus, iv. 5, they read *מקום* for *מקום*. Comp. 1 Kings vii. 23, and see Ambros. *Hexaem.* iii. 1, 5; it occurs in the next verse, where they render it *συστήματα*, *confluences*. Ad. Clarke, on Hab. iii. 6, quotes a fragment of Æschylus:

Καὶ πᾶσα πηγή, χ’ ὕδατος συστήματα.

Verse 20. *Along*, *κατά, כַּתְּבִי* *לְךָ*. *sub. Vulg.* So Acts v. 15, *κατὰ τὰς πλατείας*. Schleusner in *Lexic.* explains it by *versus*, “towards.” See Cyril. Hieros. ix. 5; Augustin. *Lib. de Gen.* c. 14.

CHAPTER II.

1. AND the heaven and the earth were finished, and all the garniture thereof. 2. And God finished on the sixth day his works, which he had made; and he rested on the seventh day from all his works, which he had made. 3. And God blessed the seventh day, and hallowed it, because on it he rested from all his works, which God began to make. 4. This (is) the book of (the) generation of heaven and earth, when (each) came into being, in the day that the Lord God made the heaven and the earth. 5. And every green thing of (the) field before it was produced upon the earth, and every grass of (the) field before it sprang up: for God rained not upon the earth, and there was not a man to till it. 6. But a fountain arose out of the earth, and watered all the face of the earth. 7. And God formed the man, dust from the earth, and blew into his face a breath of life, and the man became a living soul. 8. And God planted a paradise in Edem, toward the east, and placed there the man whom he had formed. 9. And God caused yet to spring out of the earth every tree beautiful to sight, and good for food; and the tree of life in the midst of the paradise, and the tree of knowing that which may be known of good and of evil. 10. Moreover a river goeth forth out of Edem to water the paradise: from thence it is divided into four beginnings (of distinct rivers).

11. (The) name of the one (is) Phison; the same (is it) which encircleth all the land of Evilat, there where the gold is. 12. Moreover the gold of that land (is) good: there also is the carbuncle, and the prasine stone. 13. And (the) name of the second river (is) Geon: the same (is it) which encircleth all the land of Ethiopia. 14. And the third river (is) Tigris; the same (is it) which proceedeth over against (the) Assyrians. Moreover the fourth river (is) Euphrates. 15. And the Lord God took the man whom he had formed, and placed him in the paradise of delight, to till it and to keep (it). 16. And the Lord God commanded Adam, saying, Of every tree that is in the paradise thou shalt eat for food: 17. But of the tree of knowing good and evil, ye shall not eat of it; but on whatsoever day ye shall eat of it, by death ye shall die. 18. And the Lord God said, (It is) not good that the man should be alone: let us make for him a helper in accordance with himself. 19. And God still formed out of the earth all the wild beasts of the field, and all the flying things of the heaven, and brought them unto Adam, to see what he would call them; and whatsoever Adam called it (even every) living soul, that (was the) name thereof. 20. And Adam gave names to all the cattle, and to all the flying things of the heaven, and to all the wild beasts of the field; but for Adam there was not found a helper similar to himself. 21. And God cast a trance over Adam, and he slept: and he took one

of his ribs, and filled up flesh in the place thereof. 22. And God framed the rib which he took from Adam into a woman, and brought her unto Adam. 23. And Adam said, This now (is) bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of her husband. 24. For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh. 25. And they twain were naked, both Adam and his wife, and were not ashamed.

Omissions.

Verse 5. *The Lord*, before "God." So likewise in vv. 7, 8, 9 (see *Insertions*), 19, 21, 22, where Al. MS. has Κύριος. They put αὐτήν, *it*, compendiously for אֶת הָאֲדָמָה, *the earth*.

Verse 10. *And*, before "from thence." *And became*, before "into." The sense remains unimpaired.

Verse 14. אֱנוֹחַ, before "Euphrates." Al. MS. has οὗτος.

Verse 23. See Notes.

Verse 24. *His*, before "mother." αὐτοῦ, Al. MS. In Matt. xix. 5 both pronouns are omitted. The Vulg. here omits it after "matrem."

Insertions.

Verse 4. *The book*, between "this (is)" and "of the generation," both of which are changed in number, and the latter in case, to adapt them to the insertion. Comp. ch. v. 1. Augustine, *de Gen. ad Litt.* v. 1, has "Hic est liber creaturæ cæli et terræ, cum factus est dies, &c.," the translator having read ἡ ἡμέρα for ἡ ἡμέρα.

Verse 9. *Yet*, ἔτι, before "to spring." Bochart considers it as "perperam intrusa." As "the Lord," יְהוָה, is omitted here, and in v. 19, where ἔτι also occurs, the latter may possibly have arisen from some attempt to represent the Hebrew word in Greek letters, misunderstood by subsequent transcribers.

That which may be known, γνωστόν, after "of knowing;" cognoscibile. See August. *Locut. de Gen.* i. This may be Aquila's version. Schleusner. comp. Rom. i. 19, Ex. xxxiii. 13.

Verse 11. *Is*, at the end. So E. T. *there is*. Vulg. nascitur.

Verse 12. *Also is*, καὶ—ἐστίν, after “there.” E. T. *is*. Vulg. invenitur.

Verse 15. *Whom he had formed*, after “man.” See ver. 8. Jonathan has, “took him from the mountain, the place where he was created.” There is a Jewish tradition that this was Mount Moriah. Comp. ver. 8. Also the article τῆς before τρυφῆς, “delight,” יָדָע, usually considered as a proper name. Eden. voluptatis. Vulg. See ch. iii. 23, and comp. ch. iv. 16.

Verse 19. *Them*, after “brought.” So E. T. and Vulg. ea.

Verse 24. *They twain*, before “shall be.” So in Matt. xix. 5, Mar. x. 8, 1 Cor. vi. 16, Eph. v. 21. So the Samaritan text, and the Vulgate, duo.

Notes.

Verse 2. *Sixth*, Heb. “seventh.” The Sam. text has “sixth.” So the Syriac. See Jerome, *Trad. Hebr. in Gen.* The reason of the alteration was “ne diceretur quod Deus aliquid operatus est sabbato.” Gemar. Babyl. in *Megillah*, ap. Lightfoot, *Λείψανα*, Vol. x. oct. ed. p. 421. Kennicott (ap. Barret), following the Samaritan, supposes that the numerical י, vau, = 6, may have been changed into ז, zain, = 7. But it may mean, “had ended on the sixth day.”

Verse 3. *Began to make*. Literally, “created to make,” exercised creative power in making. Comp. Acts i. 1, and there may be an allusion to ch. i. 1. The Vulg. has creavit ut faceret; and to the same purpose Onkelos and the Syr. The Arabic has, “cum cessasset in eâ creare rem similem creaturæ suæ quam fecerat.” In that language a similar redundancy of cœpit facere for fecit is to be found. See Lexic. in طَفِق, and Coran. S. 38. 32.

Verse 5. *Green thing*, χλωρόν, שֵׁח, “plant,” E. T. Comp. Rev. ix. 4. Onk. has “trees.”

Verse 6. *A fountain*, נַחַל, “a mist,” E. T. The Vulg. has “fons.” The word in the Samaritan is of doubtful meaning. Onk. has, “a cloud,” which is also their rendering of נַחַל in Job xxxvi. 27. They may have read נַחַל, which in Amos viii. 8 signifies a river. Comp. ch. xli. 1, Dan. xii. 5. Theodoret, *Qu.* 22, explains it as of water welling out of the ground, and covering it in its chaotic state. See also August. *de Gen. ad Litt.* c. 6—10.

Verse 7. *Face*, “nostrils,” E. T. Comp. ch. iii. 1, xix. 1, where E. T. has “face.” See Theodoret, *Qu.* 39. The Vulg. has “faciem”

here. ἐνταῦθα γὰρ τὸ ἡγεμονικὸν ἰδρυσθαι λέγουσι. Clem. Alex. *Strom.* v. p. 593.

Verse 12. *The carbuncle and the prasine stone*, ἀνθραξ, הַבְּרִלָּה, "bdellium," E. T. In Ezek. x. 9, xxviii. 13, they so render חֶרְשִׁיט. E. T. "beryl." By comparison of Numb. xi. 7 with Exod. xvi. 31, it appears that the בְּרִלָּה was white, which favours Bochart's idea that it was pearl, in which he is followed by the Syr. and Arab. "Divortium opinionum de bdellio est, neque sciunt satis num gummi sit aromaticum, an lapis pretiosus, an margaritarum genus." Huët. *Præf. de situ Par. Terrestris*. See Is. liv. 11, Eccles. xxxii. 6, August. *de Doctr. Christ.* II. 16. ὁ λίθος ὁ πράσινος, שֵׁהם, "the onyx stone," E. T. And so the LXX. in Job xxviii. 16, and Aq. Symmachus, and Theodotion frequently. πράσινος from πράσον, a look, implies a pale green colour. σμάραγδος, οὗτος καλεῖται καὶ πράσινος. Epiphanius. *de Gemmis*, c. 3, ap. Schleusner, who also compares the Arabic هَمَلٌ palluit. The emerald is usually of a much deeper hue. In Exod. ch. xxv. 7, they render it Σαρδίου; and ch. xxviii. 9, σμαράγδου.

Verse 14. *Tigris*, Heb. חֲדָקִל, Hiddekel. The Sam. has הֲדָקִל. It is variously called Dikla, Dekhel, Deghel, Diglath, Diglito, Degel; from which, according to Bochart, comes Tegel, Teger, and so Tigris. See Vincent, *Voyage of Nearchus*, p. 391. *Over against*, Heb. קִדְמָה; toward the east, E. T.; eastward to, E. M. The Vulg. has contra Assyrios, and the Syr. contra Assyriam. Comp. ch. iv. 16, iii. 24, Ezek. xi. 1, xli. 14. "The orientals, in fixing the quarters of the heavens, turn their face toward the sun-rising, so that the east appears in front, the west behind, &c. See Isaiah ix. 12." Gosenius, *Lex.* in אַחֲרָי.

Verse 16. *Adam*. Here first so called: in the E. T. not until ver. 19. For the derivation of the word from אֲדָמָה, earth, see ver. 7. Some suppose this earth to have been red, a signification borne by אֲדָם. See Josephus, *Ant.* I. 1, 2, and comp. LXX. 2 Kings v. 17. Others refer to its Æthiopic meaning, "pleasantness." Adam quasi *formosus*, and Admah, Gen. x. 19, ab *amœnitate*. Ludolf. *Hist. Æth.* L. I. 15.

Verse 17. *Ye shall not eat, &c.* This is an anticipation, the woman not having been yet formed. Her knowledge of the prohibition, ch. iii. 2, may be obviously attributed to the instruction of

her husband. No doubt seems to have been entertained as to her being included in it. See Ambrose, *de Paradiso*, 5.

Verse 18. *In accordance with himself*, Heb. כִּנְגְרוֹ; meet for him, E. T.; simile sibi, Vulg.; quasi eum, Onk. Comp. ver. 20. נִגְר is said to mean “forma, fabrica.” See Eichhorn, *Allgemeine Biblioth. der Bibl. Litteratur*, Vol. I. p. 568. Hammond, on Rom. iv. 18, explains it by “answerable, parallel to him.” “Solusque dabat discrimina sexus.” Claudian, *Rapt. Pros.* 2, 29.

Verse 21. *Trance*, or ecstasy. Heb. תִּרְדְּמָה. Comp. ch. xv. 12. Prof. Lee thinks that Adam may have been conscious of the process in his ecstasy. Introd. to transl. of Job, p. 16. But God may have informed him when he awoke.

Verse 23. *Her husband*. αὐτῆς should probably be omitted. The MS. Alex. has αὐτῇ, answering to the Heb. זָאת. Onk. has מִבְּעֵלָה.

CHAPTER III.

1. Now the serpent was (the) wisest of all the wild beasts that (were) upon the earth, which the Lord God had made. And the serpent said to the woman, How (is it) that God hath said, Ye shall not eat of every tree of the paradise? 2. And the woman said to the serpent, Of (the) fruit of the tree of the paradise we shall eat. 3. But of the fruit of the tree, which is in the midst of the paradise, God hath said, Ye shall not eat of it, nor shall ye touch it at all, that ye die not. 4. And the serpent said to the woman, Ye shall not die by death. 5. For God knoweth, that on whatsoever day ye eat of it, your eyes will be opened, and ye will be as Gods, knowing good and evil. 6. And the woman saw, that the tree (is) good for food, and that (it is) pleasing to the eyes to look upon, and is beautiful to contemplate; and, having

taken of its fruit, she ate, and gave also to her husband with her, and they did eat. 7. And the eyes of the twain were opened, and they knew that they were naked; and they sewed fig-tree leaves (together), and made for themselves cinctures. 8. And they heard the voice of the Lord God walking in the paradise at eventide, and they were hidden, both Adam and his wife, from the face of the Lord God in the midst of the tree of the paradise. 9. And the Lord God called Adam, and said to him, Adam, where art thou? 10. And he said to him, I heard thy voice as thou wast walking in the paradise, and I was afraid, for I am naked, and I was hidden. 11. And God said to him, Who told thee that thou art naked, unless that of the tree, of which I commanded thee—of this alone—not to eat, of it thou hast eaten? 12. And Adam said, The woman, whom thou gavest (to be) with me, she gave me of the tree, and I did eat. 13. And the Lord God said to the woman, Why hast thou done this? and the woman said, The serpent beguiled me, and I did eat. 14. And the Lord God said to the serpent, Because thou hast done this, cursed (art) thou above all the cattle, and above all the wild beasts that (are) upon the earth; on thy breast and belly shalt thou go, and thou shalt eat earth all the days of thy life. 15. And I will put enmity between thee and between the woman, and between thy seed and between her seed: he shall watch (with an intention to assail) thy head,

and thou shalt watch his heel. 16. And to the woman he said, Multiplying I will multiply thy sorrows and thy groaning: in sorrows thou shalt bring forth children, and unto thy husband (shall be) thy turning away (from other objects), and he shall have dominion over thee. 17. But to Adam he said, Because thou hast heard the voice of thy wife, and hast eaten of the tree, whereof alone I commanded thee not to eat, of it hast thou eaten; accursed (is) the earth in thy works: in sorrows shalt thou eat (of) it all the days of thy life. 18. Thorns and briers (Heb. vi. 8) it shall cause to spring up for thee, and thou shalt eat the herbage of the field. 19. In sweat of thy face thou shalt eat thy bread, until thou hast returned to the earth out of which thou wast taken; for earth thou art, and unto earth thou shalt depart. 20. And Adam called the name of his wife, Life; for (she was to be) mother of all the living. 21. And the Lord God made for Adam and his wife coats of skin, and clothed them. 22. And God said, Behold, Adam is become as one of us, (so as) to know good and evil; and now, lest at any time he stretch forth his hand, and take of the tree of life, and eat, and live for ever: 23. The Lord God even sent him forth out of the paradise of delight, to till the earth out of which he was taken. 24. He even cast Adam forth, and caused him to dwell over against the paradise of delight, and set the Cherubim, and the flaming sword that revolveth, to guard the way of the tree of life.

Omissions.

Verse 6. *It was.* אֶת־הָעֵץ, in connexion with “pleasant,” perhaps represented by ἐστὶ, which stands in the place of γένε, “the tree.” They may have mistaken one of the Heb. words for the other.

Verse 17. *Saying.*

Verse 18. *Also, at the beginning,* Heb. וְ.

Verse 19. *For, out of it, &c.,* see ver. 23, and Bp Patrick here. The pron. *thou*, אַתָּה, after “earth,” which however they represent by the verb in the second person. See *Insertions*, ver. 9. the Vulg. has *es*.

Verse 20. *She was, before “mother.”* Rather “she was to be.” Al. MS. has αὐτῇ.

Verse 22. *The Lord, before God.* Κύριος, Al. MS. *Also, after “take.”* Heb. וְ.

Insertions.

Verse 1. *That (were) upon, before “the earth.”* Repeated in ver. 14.

Verse 6. *To look upon, ἰδεῖν, after “eyes.”*

Verse 8. The article *the*, before “trees,” which is supplied also in E. T.

Verse 9. *Adam, before “where.”* Art. ὁ, omitting the suffixed pron. אַתָּה *thou*, as sufficiently expressed by the verb. Compare *Omissions*, ver. 19. *ubi es?* Vulg.

Verse 10. *To him, after “said.”* *Walking, before “in.”* Comp. v. 8.

Verse 11. *God—to him, with “said.”* Θεὸς is not in MS. Al. *Of this alone, before “not to eat.”* See ver. 17.

Verse 14. *Thy breast and, before “thy belly.”* Aquila however has στῆθος for ὦμα in Lev. xi. 42. And perhaps this insertion may be from his translation. If so, σου should follow κοιλία.

Verse 16. *And, at the beginning, quoque, Vulg.*

Verse 17. The repetition of *hast thou eaten. And alone, as* in ver. 11.

Verse 19. *Thy, before “bread.”* Comp. Matt. vi. 11.

Verse 24. *Caused him to dwell. And set, the latter of these insertions being rendered necessary by the former.* Comp. ch. iv. 16.

Notes.

Verse 1. *The wisest*, φρονιμώτατος. "more subtil than." E. T. "prudentissimus, vel, sicut plures Latini codices habent, sapientissimus." Aug. *de Genesi*, xi. 2, id. "astutissimus." ch. 29. ערום prudentem notat. Bochart, H. i. 4. callidior. Vulg. πανούργος. Aq. חכים לביש Jonath. πανουργότερος. Symm. See 2 Sam. xiii. 3, and comp. Matt. vii. 24, x. 16, xxv. 2, Rom. xi. 25, 2 Cor. xi. 3.

The earth, so the Vulg. terræ. Heb. שדה, the field. Comp. ch. ii. 19, xlvii. 20, 24.

How (is it) that—τί ὅτι. Heb. אף כי. See Mark ii. 16, Luke ii. 49, Acts v. 4, 9.

Verse 6. *Beautiful to contemplate*, ὡραῖον τοῦ κατανοῆσαι. Comp. ch. ii. 9. Onk. has לאסתכלא בה, to the same purpose, and the Vulg. aspectuque delectabile. They do not seem to have considered the being made wise as one of her inducements to eat, though the tempter's assurance ver. 5 would remove her fear of the consequences.

Verse 8. *Of the tree*, τοῦ ξύλου, so Onk., and the Vulg. ligni. If any particular tree is meant, it may have been the fig tree, which they had just stripped of some of its leaves to conceal their shame. Qu. the Ficus Indica, which would afford an ample shelter? See *Insertions*.

At eventide, τὸ δειλινόν. Heb. לרוח היום, in the cool of the day, E. T. wind, E. M. about the time when the evening breeze begins to blow, ad auram post meridiem, Vulg. راح in Arabic signifies the evening.

Verse 12. *Adam*, so Vulg. "The man," E. T. comp. vv. 8, 9, 22, 24.

Verse 14. *Thou shalt eat earth*, so the Vulg. terram. Heb. עפר, dust. Comp. Isai. lxxv. 25. Augustine seems to think that these words conferred on Satan his power over man, *de Trin.* xiii. 12. They render עפר by γῆ, ch. xviii. 27, xxvi. 15, and in several other places.

Verse 15. *Shall watch (with an intention to assail)*. τηρήσει. Heb. ישוף, "bruise." E. T. See Rom. xvi. 20, Job ix. 17. "conteret." Vulg. which has however "insidiaberis" for תשוף. Jonath. and the Hieros. have "study, give diligent attention to." Onkelos, "Ipse recordabitur tibi quod fecisti ei in principio, et

tu observabis ei in finem." Perhaps the meaning given by the LXX. is to be recognized in שפִּיפִּן. Gen. xlix. 17, where they have ἐγκαθήμενος, considens ad insiliendum. Schl. Lex. comp. the meanings of the Arabic سار and شار to be found in Eichhorn, *Allg. Bibl.* III. 359. But has τηρέω the signification given above? The compounds παρατηρέομαι, Ps. xxxvi. 12, and διαπαρατηρέομαι, 2 Sam. iii. 30, certainly have it; and τηρέω likewise, if Schleusner's interpretation of John xv. 20 is correct, where he explains it, "insidiosè, malo animo, observo," and adduces in support Luke xi. 53, 54, and Ps. lvi. 6. τηρεῖν, in Demosthenes, is to watch a person as one from whom evil is apprehended, *de Coron.* 84, φυλάττειν ἐμὲ καὶ τηρεῖν ἐκέλευε, and Id. *contr. Nicostratum*, 5. The Heb. נָחַשׁ has probably a similar meaning in Lev. xix. 18, Ps. ciii. 9, Jer. iii. 12, Nah. i. 2, according to Parkhurst, though Gesenius agrees with our E. T. in those passages. Comp. the Syr. Tr. of ἐνεδρεύω, Acts xxiii. 21.

In this view, the antagonists are represented as on the point of commencing their conflict; the seed of the woman intent to strike at the head of his enemy, as the seat of its venom and power to injure—the serpent waiting its opportunity, not daring to meet its opponent face to face, but endeavouring to circumvent him by some wily device, and assail his heel, if haply left unguarded. Do not the stories of Achilles and Eurydico originate in a corruption of this tradition?

Capellus endeavours to account for the LXX.'s translation by suggesting that they may have read הָצַץ, from צָפַץ, speculari. And Vossius thinks that the Gr. should be τρήσει. Schleusner says that the true reading is τρίψει. The Complut. has τειρήσει.

Verso 16. *Groaning*, στεναγμόν, expressive of the end, as E. T. is of the beginning, of the period of pregnancy. הָרָן. Aquila's συλλήψις coincides with E. T.

Turning away (from other objects), ἀποστροφή. Comp. ch. iv. 7, Job xxix. 11. Heb. נָשָׁה; desire, E. T.; in Cant. vii. 10, they have ἐπιστροφή. "Forsaking all other, keep thee only unto him." *Solemniz. of Matrimony*. Or, perhaps, seeking refuge and protection: ἀποστροφή is used by Xenoph. *Anab.* vii. 6, as an asylum; and see Isocrat. *Ep.* ii. 7. The Ital. Vers. had conversio. "Aversio ab uno conversio ad alterum." Mazoch. p. 38. Aq. and Symm. have συνάφεια.

Verse 17. *In thy works.* So the Vulg. in opere tuo. Comp. ch. viii. 21. Heb. בְּעִבְרָךְ, for thy sake. This is capable of meaning, “in—or for—thy works;” though they may possibly have mistaken resh for daleth, and so derived it from עָבַד, “to work.” Schumann, ap. Barret, says, “lectio non planè repudianda, minimè tamen necessaria.”

Verse 19. *Depart,* ἀπελεύσῃ. Heb. תָּשׁוּב, “return.” The meaning is much the same; but πάλιν seems wanted, as in Josh. vi. 14, John iv. 3. Comp. ch. xxxi. 13, Lev. xxv. 27, Job i. 21.

CHAPTER IV.

1. MOREOVER Adam knew Eve his wife; and she, having conceived, bare Cain, and said, I have acquired a man by means of God. 2. And she went on to bear his brother Abel; and Abel became a shepherd of sheep; but Cain was a tiller of the earth. 3. And it came to pass after days, Cain brought of the fruits of the earth a sacrifice to the Lord. 4. And Abel, he also brought of the firstlings of his sheep, and of their fat; and God looked upon Abel, and upon his gifts: 5. But unto Cain, and unto his sacrifices, he attended not: and Cain was very much grieved, and was downcast in his countenance. 6. And the Lord God said to Cain, Wherefore art thou become exceeding sorrowful, and wherefore is thy countenance downcast? 7. If thou hast rightly offered, but hast not rightly divided, hast thou not erred? be still: unto thee shall be his turning away (from other objects), and thou shalt rule over him. 8. And Cain said unto Abel his brother, Let us pass

into the plain: and it came to pass when they were in the plain, Cain rose up against Abel his brother, and slew him. 9. And the Lord God said unto Cain, Where is Abel thy brother? and he said, I know not; am I my brother's keeper? 10. And the Lord said, What hast thou done? (the) voice of thy brother's blood crieth unto me out of the earth. 11. And now cursed art thou from the earth, which hath opened its mouth to receive the blood of thy brother out of thy hand. 12. When thou tillest the earth, then it shall not go on to give thee its strength: groaning and trembling thou shalt be upon the earth. 13. And Cain said unto the Lord God, My crime is greater than that I should be forgiven. 14. If thou castest me out to-day from the face of the earth, then from thy face shall I be hidden, and I shall be groaning and trembling upon the earth: and it shall be (that) any one who findeth me will slay me. 15. And the Lord God said to him, Not so: any one that slayeth Cain shall pay seven exactions of vengeance. And the Lord God appointed a sign to Cain, that whoso found him should not slay him. 16. Then Cain went out from the presence of God, and dwelt in the land of Naid, over against Edem. 17. And Cain knew his wife; and she, having conceived, bare Enoch; and he was building a city; and he named the city after the name of his son, Enoch. 18. Moreover Gaidad was born to Enoch; and Gaidad begat Maleleül, and Maleleül begat Mathusala, and Mathusala

begat Lamech. 19. And Lamech took to himself two wives; (the) name of the one (was) Ada, and (the) name of the second, Sella. 20. And Ada bare Jobel: the same was father of (the) dwellers in tents, feeders of cattle. 21. And (the) name of his brother (was) Jubal: the same was he that taught (the) psaltery and harp. 22. Moreover Sella, she also bare Thobel; and he was a smiter with the hammer, a smith of brass and iron: moreover (the) sister of Thobel (was) Noema. 23. Moreover Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, give ear unto my words: for I have slain a man to my wound, and a youth to my stripe. 24. For vengeance is exacted seven times for Cain, but for Lamech seventy times seven. 25. Moreover Adam knew Eve his wife; and she, having conceived, bare a son, and named his name Seth, saying, For God hath raised up to me another seed instead of Abel, whom Cain slew. 26. And to Seth there was born a son; moreover he named his name, Enos: the same hoped (so as) to call on the name of the Lord God.

Omissions.

Verse 22. *Cain*, קַיִן, after Θόβελ twice; unless the first be supposed to be represented by καὶ ἦν. legend. Κάιν. *Every*, כָּל, before χαλκεύς, “a smith.” Qui fuit malleator et faber in cunctâ operâ. Vulg.

Verse 25. *Again*, וַיֵּד, after “wife.” See *Insertions*.

Verse 26. *To him also*, after “Seth.”

Insertions.

Verse 6. *God*, after “the Lord.”

Verse 8. *Let us pass into the plain*, διέλθωμεν εἰς τὸ πεδίον, after “brother.” The Vulg. has “egrediamur foras,” perhaps from the Italic. See Jerome, *Qu. Hebr. in Gen.* It is found in the Samaritan. A more deliberate malice is expressed by it. Theodoret, *Qu.* 57, says, δολῶ χρησάμενος συνεργῶ, πόρρω τῶν γεγεννηκότων ἀπαγαγών, ἀνείλε τὸν ἀδελφόν. Did it enhance the offence that it was done thus nudo sub ætheris axe, as it were in the more immediate presence of God? See the turn Josephus, *Ant.* vi. xi. 8, gives to the transaction mentioned 1 Sam. xx. 11, and comp. Eccclus. viii. 16.

Verse 9. *Am*, before “I.” So E. T. and Vulg.

Verse 10. *The Lord*, before “said.”

Verse 12. *Then*, καί, before “it.”

Verse 13. *God*, after “the Lord,” as vv. 6, 15. So in ver. 26, at the end.

Verse 25. *Eve*, after “knew.” It comes in the place of וַיַּדַּע הוּא however is too dissimilar in its letters to have been easily substituted for that word.

Notes.

Verse 1. *By means of*, διὰ, “by favour of,” adjuvante Deo. Heb. הַיְהוָה, see ver. 25, per Deum, Vulg., “with His aid.” Gesen. who gives a similar meaning to ch. xxxix. 6, 8, where LXX. δι’ ἐμέ. Onk. supports E. T. “from,” having וּמִפְנֵי יְהוָה, “from before Jehovah.” ὁμολόγει τὸν πλαστοργόν, Θεῶ τὸ ἔργον προσφέρουσα, Basil. *Seleuc. Orat.* 4. I am surprised at those, Parkhurst among the rest, who consider הַיְהוָה here as placing the two nouns in apposition, and render it “the very Jehovah.” The author of *Nimrod* speaks of “a seed promised to Eve who should perform the action of the verb, יָאָו, ‘I heal,’” and says, “and so she exclaimed, I have gained the man Ihouh!” See Tertullian, *de Præscr. adv. Hær.* p. 94, and Adam Clarke, *ad loc.* Some think it the sign of the dative, “dedicated to,” as the first-born.

Verse 2. *She went on to*, προσέθηκε, literally, “she added to bear,” וַתֵּלֶךְ הָרָגָה, Heb. Comp. ver. 12, Luke xx. 11, Acts xii. 3. I think this preferable to E. T., “she again bare.”

Verse 4. *Looked upon*, ἐπέιδεν. See Luke i. 25. *God*, ὁ Θεός,

for יהוה, "the Lord." This substitution is of frequent occurrence, e. g. ver. 16.

Verse 5. *Was downcast in his countenance.* Perhaps τῷ προσώπῳ should be τὸ πρόσωπον, as in ver. 6. They may have read ויפל בפניו. *Grieved*, יחר, wroth. Extreme grief readily passes into anger. Comp. Neh. v. 6, Jonah iv. 4, 9, 1 Sam. xxix. 4, 2 Kings xiii. 19, Rom. xiv. 15, Prov. xv. 1.

Verse 7. *If thou hast rightly offered, but hast not rightly divided, hast thou not erred? Be still.* The best explanation of this passage, which appears to deviate widely from the Hebrew, or at least from our translation of it, is, I think, that given in the notes to Wotton's *Clemens Romanus*, Ep. I. Ch. iv., and is to this effect: "הלא אם תיטיב, שאת, annon si benefeceris offerre, vel offerendo. ואם לא תיטיב, לפתח, et si non benefeceris dividendo. חטאת, peccasti? רבץ, cesses, quiescas, vel accumbas." So Le Clerc. See Job xi. 19, where they render רבצת by ἡσυχάσεις. "Cain," says Bishop Buckeridge, in his Funeral Sermon on Andrewes Bp of Winchester, "made an ill division, he offered the fruits of the earth to God—he reserved his heart to himself; he offered not himself to God." So Durandus, *Rationale*, L. iv. c. 43, following Augustine and other Fathers: "Sua namque rectè, cui debebat, obtulit Deo, sed retinens sibi seipsum, et cor suum subtrahens Deo, malè divisit." See Aug. *de Civ. Dei*, xv. 7, Ambrose *de Cain et Abel*, II. 6, 7, Tertullian, *adv. Jud.* p. 101, 104, Jerome *ad Pammach.* c. 5, Prudentius, *Præf. ad Hamartig.* 11.

Turning away, ἀποστροφή, as ch. iii. 16. Mazochius, p. 41, and his fellow religionists generally, refer ἀποστροφή to sin. See Aug. *c. Faustum*, XII. 9: "ad te conversio (obsequium) ejus appetitûs sit;" the Vulgate having "sub te erit appetitus ejus." Gesenius is of the same opinion. Basil. *Seleuc. Serm.* 4, refers it to the sacrifice: he had it again, God not accepting it. See Bp Magee *on Atonement*, I. 2, n. 65.

Verse 12. *Groaning and trembling.* Heb. נע ונר, a fugitive and a vagabond, E. T. They seem to have understood it, not of movement from place to place, but of a tremulous or convulsive motion of the body itself. St Vitus's dance. נהה is to lament. Schl. 'Ο 'Εβραῖος καὶ ὁ Συρός. σαλευόμενος καὶ ἀκαταστάτων, τουτέστι, μὴ μένων ἐν ἐνὶ τόπῳ. If they had so rendered it, some would have said, At nonne ille habitabat in terrâ Nod, atque urbem illic

condidit? *Sanhedr.* fol. 37, 2, ap. Lightfoot. Δείψανα. Voces quæ in Hebr. leguntur non tam profugum quam hùc et illuc se assiduè jactantem significant, ritu Nomadum. *Mazoch.* p. 42. See *Tertull. adv. Jud.* p. 104. Αὐτὸς τῶν μέλων ὁ κλόνος ἐπίσημον αὐτὸν καὶ δῆλον εἰργάζετο. *Theodoret, Qu.* 42.

Verse 13. *Should be forgiven.* מִשּׁוֹנִי, quam ut veniam merear, Vulg.; mine iniquity is greater than that it may be forgiven, E. M. See Adam Clarke, *ad loc.* (and Pool (ap. Barret) on *Numb.* xiv. 19). *Comp.* ch. xviii. 26, l. 17, Ps. xxxi. 6, Is. ii. 9.

Verse 14. *If*, עִי, Heb. הֵן, quod Chaldæis significat “si,” at Hebræis est “ecce.” *Schleusner.* *Comp.* Job iv. 18, and 1 Kings viii. 27, where the Vulg. has “si.” *Jer.* vii. 8; ch. xxvii. 37.

Verse 15. *Not so.* οὐχ οὕτω. Heb. לֹכֵן, therefore. They probably read כִּן לֹא. See ch. xxx. 15, 2 Kings xix. 32, xxi. 12, xxii. 20, 2 Chron. xviii. 18, *Jer.* ii. 33. nequaquam ita fiet. Vulg. See Jerome, *Damaso. Ep.* 25.

Appointed a sign to Cain. ἔθετο σημεῖον τῷ Κάϊν. שָׁם לָקֵין תָּא. “set a mark on Cain.” E. T. posuit Dominus Cain signum. Vulg. Several opinions as to the nature of this mark, if it were one, may be seen in Adam Clarke *ad loc.* Both languages, however, will bear the translation which I have given. See *Exod.* x. 2, to which attention is called by Parkhurst on תָּא, and *comp.* *Isai.* vii. 14, *Deut.* xiii. 1. In *Ezek.* ix. 4, δὸς σημεῖον is followed by ἐπὶ τὰ μέτωπα, which sufficiently defines the sense. *Mazochius*, p. 43, supposes that the σημεῖον was no other than a φήμη, omen, effatum of God himself, forbidding any one to kill him; and cites in support of this view, *Hom. Odys.* xx. 100—111. I do not think the passage very applicable, as the φήμη there, which gave encouragement to Ulysses, was what might seem an accidental expression on the part of one of the females grinding at the mill. It was accompanied indeed by thunder from Jupiter: and perhaps the σημεῖον may have been a voice of God, resembling thunder—*comp.* *John* xii. 28, 29—uttered in the hearing of the assembled Adamites.

Verse 21. *He that taught.* אֲבִי כָל תַּפִּישׁ. “Lords of the lyre, and fathers of the song.” *Pursuits of Literature.* “*Cænæ pater.*” *Hor. Sat.* ii. 8, 7. *Comp.* *Judg.* xvii. 10, xviii. 19, 2 Kings ii. 12, vi. 21, xiii. 14, *Isai.* xliii. 27.

Psaltery, probably put here for עֹנֵב, the words being trans-

posed. See Ezek. xxxiii. 32. It stands however for כְּנוֹר. Ps. xlviii. 4, lxxx. 2.

Verse 23. *To my wound—to my stripe.* εἰς τραῦμα ἐμοί—εἰς μώλωπα ἐμοί. לְחִבְרָתִי לְצַעֲפִי, in vulnus meum—in livorem meum. Vulg. Houbigant explains it, propter vulnus mihi inflictum—plagas mihi impositas, as if he had done it by way of retaliation for some injury received. So חֲמָסִי, Gen. xvi. 5, injuria mihi facta. Comp. Jer. li. 35, Joel iii. 19, Ps. cxxxix. 17, thy thoughts, i. e. thoughts of thee. ל is propter, Num. vi. 7.

Verse 24. *Seventy times seven.* The Heb. is “seventy and seven.” Comp. Matt. xviii. 22. “septuagies septies.” Vulg.

Verse 26. *Hoped (so as) to call on.* ἤλπισεν ἐπικαλεῖσθαι. לְחַוָּה, it was begun, on commença. The Vulg. has “iste cœpit;” following them in rendering אֵל by οὗτος, the same. They may have read וְהָ. Schl. They probably derived לְחַוָּה from יְחַל. His hope, or confidence, in God, shewed itself in prayer. Comp. Rom. xii. 12. In Ezek. xiii. 6, they have made the opposite mistake, rendering יְחַל by ἤρξαντο. See August. *de Civ. Dei*, xv. 18.

CHAPTER V.

1. THIS (is) the book of (the) generation of men : in the day that God made Adam, according to the image of God he made him. 2. Male and female made he them, and blessed them, and he named his name Adam, in the day that he made them. 3. Moreover Adam lived two hundred and thirty years, and begat (a son) according to his likeness, and according to his image, and named his name Seth. 4. Moreover the days of Adam, which he lived after he had begotten Seth, were seven hundred years; and he begat sons and daughters. 5. And all the days of Adam, which he lived, were nine hundred and thirty years; and he died. 6. Moreover Seth lived two

hundred and five years, and begat Enos. 7. And Seth lived, after he had begotten Enos, seven hundred and seven years; and he begat sons and daughters. 8. And all the days of Seth were nine hundred and twelve years; and he died. 9. And Enos lived an hundred (and) ninety years, and begat Cainan. 10. And Enos lived, after he had begotten Cainan, seven hundred and fifteen years, and begat sons and daughters. 11. And all the days of Enos were nine hundred and five years, and he died. 12. And Cainan lived an hundred and seventy years, and begat Malelel. 13. And Cainan lived, after he had begotten Malelel, seven hundred and forty years, and begat sons and daughters. 14. And all the days of Cainan were nine hundred and forty years, and he died. 15. And Malelel lived an hundred and sixty and five years, and begat Jared. 16. And Malelel lived, after he had begotten Jared, seven hundred and thirty years, and begat sons and daughters. 17. And all the days of Malelel were eight hundred and ninety and five years, and he died. 18. And Jared lived an hundred and sixty and two years, and begat Enoch. 19. And Jared lived, after he had begotten Enoch, eight hundred years, and begat sons and daughters. 20. And all the days of Jared were nine hundred and sixty and two years; and he died. 21. And Enoch lived an hundred and sixty and five years, and begat Mathusala. 22. Moreover Enoch pleased God, after he had begotten Mathusala, two

hundred years, and begat sons and daughters. 23. And all the days of Enoch were three hundred and sixty and five years. 24. And Enoch pleased God, and was not found, for God translated him. 25. And Mathusala lived an hundred and sixty and seven years, and begat Lamech. 26. And Mathusala lived, - after he had begotten Lamech, eight hundred and two years, and begat sons and daughters. 27. And all the days of Mathusala, which he lived, were nine hundred and sixty and nine years; and he died. 28. And Lamech lived an hundred and eighty and eight years, and begat a son. 29. And he named his name Noe, saying, This same shall cause us to rest from our works, and from the troubles of our hands, and from the earth, which the Lord God hath cursed. 30. And Lamech lived, after he had begotten Noe, five hundred and sixty and five years, and begat sons and daughters. 31. And all the days of Lamech were seven hundred and fifty three years; and he died. 32. And Noe was (of the age) of five hundred years; and he begat three sons, Sem, Cham, Japheth.

Omissions.

Verse 32. יב, *a son*, Heb. “*old*,” E. T. cum quingentorum esset annorum. Vulg. See ch. xi. 10, Acts iv. 22, where comp. the Syriac.

The repetition of *Noah*. Al. MS. has it.

Insertions.

Verse 4. *Which he lived*, after “*Adam*.” Comp. v. 5. Not in Al. MS.

Verse 9. *An hundred (and)*, before “ninety.” They make a similar addition in vv. 12, 15, 21.

Verse 29. *God*, after “the Lord.”

Verse 32. *Three sons*, after “begat.” See ch. vi. 10.

Notes.

• Verse. 1. *Men*, E. T. “Adam;” and *Adam*, E. T. “man.” I think the LXX. to be preferred. Perhaps in both these verses “man” would have been the best translation.

Verse 2. *His*. *Ἦ*, their. *αὐτῶν*, Al. MS. The generic name, common to both sexes. See Num. xxxi. 35.

Verse 3. *Two hundred*. *תנמ*, “an hundred.” On the discrepancies between the numbers in this and the eleventh chapter, as given in the Heb., LXX., Samar., and Josephus, I have nothing new to offer, and must content myself with the declaration of Augustine, “ignoro qua ratione sit factum,” *de Civit. Dei*, xv. 10, where he discusses the subject at some length. A tabular view of them is presented by Adam Clarke, in his note on this verse.

Likeness, *ιδέα*. This word is used for bodily form, or appearance, by Lysias. *Ἐπιτάφιος*, S. 2. *πλέον γὰρ ἐδόκουν τῶν ἀνδρῶν ταῖς ψυχαῖς διαφέρειν, ἢ ταῖς ιδέαις ἐλλείπειν*, and Plato, *Charmides*, *τὰ μὲν οὖν ὁρώμενα τῆς ιδέας—δοκεῖς μοι οὐδένα τῶν προγόνων καταίσχύνειν*. Comp. Matt. xxviii. 3, and see Parkhurst on *ιδέα*, and Schleusn. Lex.

Verse 4. *Seven hundred*. “Eight hundred.” Heb. It will be observed that the number of years which they add to the life of a Patriarch before the birth of his first-born, is generally deducted from his after life, so as to leave the totals the same.

Verse 6. *Two hundred*. “An hundred.” Heb.

Verse 7. *Seven hundred*. “Eight hundred.” Heb. And so vv. 10, 13, 16.

Verse 18. Here they agree with the Hebrew, which in this verse seems to countenance their other deviations from its existing text. See also vv. 25, 28, 32.

Verse 22. *Pleased*. *יתהלך את*. Walked with. See ch. vi. 9. In ch. xvii. 1, they have *לפני* instead of *את*. Comp. ch. xlviii. 15, xxiv. 40, Ps. lvi. 13, cxvi. 9, Heb. xi. 5. *μεμαρτύρηται εὐρηστικέναι τῷ Θεῷ*.

Two hundred. “Three hundred.” Heb.

Verse 25. *Sixty.* “Eighty.” Heb. so MS. Al. and Josephus. The numbers in the Vatican MS. are clearly wrong, as they make Methuselah survive Noah’s flood fourteen years. See Augustine, ubi supr. *de Peccat. Orig.* II. 23, and *Quæst. de Genes.* 2.

Verse 26. *Eight hundred and two.* “Seven hundred and eighty-two.” Heb. and MS. Al.

Verse 28. *Eight.* “Two.” Heb. See on this, Vossius, *de Æt. Mund.* c. 4.

Verse 29. *Cause us to rest.* διαναύσει ἡμᾶς. יִנְהִינֵנו, “shall comfort us.” On the question whether they read the Hebrew otherwise, see Schleusner, and comp. Matt. xi. 29.

Troubles, or pains. λυπῶν. לַעֲצָבוֹן. toil. E. T. comp. ch. iii. 16, Prov. x. 22

Verse 30. *Sixty.* “Ninety.” Heb.

Verse 31. *Fifty-three.* “Seventy and seven.” Heb.

CHAPTER VI.

1. AND it came to pass, when men began to be many upon the earth, and daughters were born unto them— 2. Then the sons of God, having seen the daughters of men, that they are fair, took to themselves wives of all, whom they chose. 3. And the Lord God said, My spirit shall by no means abide among these men for ever, because they are flesh; but their days shall be an hundred (and) twenty years. 4. Moreover the giants were upon the earth in those days; and after that, whensoever the sons of God went in unto the daughters of men, and they bare (children) unto them, those were the giants who (existed) of old, the men that (were) renowned. 5. But the Lord God (was) beholding that the wicked-

nesses of the men were multiplied on the earth, and every one is meditating diligently in his heart upon evil things all the days: 6. And God laid it to heart, that he had made man upon the earth; and he meditated. 7. And God said, I will sweep away the man whom I have made from the face of the earth, from man even unto beast, and from creeping things even unto flying things of the heaven, for I have laid it to heart, that I have made them. 8. But Noe found favour in the sight of the Lord God. 9. Now these (are) the generations of Noe; Noe (was) a righteous man, being perfect in his generation, Noe pleased God. 10. Moreover Noe begat three sons, Sem, Cham, Japheth. 11. But the earth was corrupted in the sight of God, and the earth was filled with unrighteousness. 12. And the Lord God beheld the earth, and it was corrupted: for all flesh had corrupted his way upon the earth. 13. And the Lord God said to Noe, The time of all mankind is come before me: for the earth is filled with unrighteousness by them: and, lo! I destroy them and the earth. 14. Make therefore for thyself an ark of square timbers: (divided into) compartments shalt thou make the ark, and shalt pitch it within and without with pitch. 15. And thus shalt thou make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it. 16. Contracting (its dimensions) thou shalt make the ark, and to a cubit thou shalt finish it above: moreover

the door of the ark thou shalt make on (one of its) sides: (having) lower, second, and third floors thou shalt make it. 17. But I, behold, do bring on the flood, (even) water over the earth, to destroy all flesh, wherein is a spirit of life beneath the heaven, and whatsoever things there be upon the earth shall die. 18. And I will establish my covenant with thee; moreover thou shalt go into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. 19. And of all the cattle, and of all the creeping things, and of all the wild beasts, and of all flesh, two (and) two of all shalt thou bring into the ark, that thou mayest nourish them with thyself: male and female they shall be. 20. Of all the winged birds according to (their) kind, and of all the cattle according to (their) kind, and of all the creeping things that creep upon the earth according to their kind, two (and) two of all shall come in unto thee, to be nourished with thee, male and female. 21. Moreover thou shalt take to thyself of all the meats which ye eat, and shalt gather them together unto thyself, and they shall be for thee and for them to eat. 22. And Noe did all things whatsoever the Lord God commanded him; so did he.

Omissions.

Verse 2. *They*, before “were fair.” *Also*, גם in בְּשָׁנָם. quia caro est. Vulg.

Verse 5. *Thoughts*, after “imagination of,” or perhaps *only*, before “evil.” See notes.

Insertions.

Verse 2. *Are*, εἰσίν, before “fair.” The Heb. has the pronoun, and they the verb.

Verse 3. *God*, after “the Lord.” *These*, before “men.” *Are*, before “flesh.” “he.” E. T.

Verse 4. *Moreover*, δέ, at the beginning. *Were*, ἦσαν, before “the giants who.” Became. E. T. sunt. Vulg.

Verse 5. *God*, after “the Lord,” as in ver. 3, and in ver. 8.

Verse 12. *The Lord*, before “God,” and in vv. 13, 22.

Verse 15. *The ark*, represented in the Hebr. by אֶתָּה, “it.”

Verse 19. *Of all the cattle, and of all the creeping things, and—* before “of all the wild beasts.” See ver. 20. *And*, before “of all flesh.” The repetition of “two.” See ch. vii. 9, and ver. 20.

Verse 20. *All the—birds*, ὀρνέων, or perhaps *winged*, πετεινῶν. The Heb. has הָעוֹף; fowls, E. T. Comp. Ezek. xxxix. 17. *All*, before “the cattle.” *And*, before “of all the creeping.” *That creep upon*, before “tho earth.” The repetition of “two,” as ver. 19. Comp. Mar. vi. 6, 7. *Male and female*, at the end. See ch. vii. 2.

Notes.

Verse 3. *Abide*, יָדוֹן; strive, E. T.; rule, or judge, Parkh.; predominate, Geson. who explains רוּחַ as the principle of animation. They may have taken the idea from נֶדֶן, a sheath: the body so called in Chaldee, as being the receptacle of the soul. See Park. on נָד, ix. So Hammond, *On a Late Repentance*, sect. 4, Vol. i. p. 277. Other possible readings may be seen in Schleusn. as יָלֹן יָדוֹר יָדוֹם יָלֹן יָדוֹם too in Syr. is “habitare,” and Buxtorf thinks that the reading is correct, and that they obtained their version of it “ex Hebræorum schola, qui voci יָדוֹן notionem permanendi tribuerunt.” The Vulg. has “permanebit,” and Onk. non permanebit hæc generatio pessima coram me in æternum.

Verse 4. *Giants* at the beginning of the verse, and *giants* towards the end of it, represent two different words in the original, גִּבּוֹרִים and נְפִלִים, “mighty men,” E. T. The author of *Nimrod* thinks that they were called נְפִלִים before the flood, and גִּבּוֹרִים after it, and cites a passage from Nonnus, 48, v. 29, where he says, the earth raised up

Πρεσβυτέρους Τιτάνας ἐπὶ προτέρῳ Διονύσῳ = the Nephilim,

‘Οπλοτέρους δὲ Γίγαντας ἐπ’ ὀψιγόνῳ Διονύσῳ = the Rephaim. In Numbers xiii. 33, however, the sons of Anak are called Nephilim. Nimrod himself has the title of גִּבּוֹר, Gibbor, Gen. x. 8, 9. γίγας Κυνηγός, where the expression does not relate so much to size as to strength and power. The Nephilim may have been either fallers away, apostates, from God, or fallers upon others, assaulters; ἐπιπίπτοντες, Aq., and βίαιοι, Symm. See Parkh.

Verse 5. *Every one is meditating diligently in his heart upon,* רַק יִצַּר מַחֲשַׁבַּת לְבוֹ רַק, “every imagination of the thoughts of his heart was only,” E. T. They took יִצַּר to be a verb. See ch. viii. 21. Whether they mean ἐπιμελῶς to render רַק or מַחֲשַׁבַּת is not clear; most probably the former, “wholly,” and therefore “diligently.” Comp. E. T. of 1 Tim. iv. 15.

Verse 6. *Laid it to heart,* ἐνεθυμήθη, יִנְחָם “It repented,” E. T. Cogitavit, Italic. Schl. explains ἐνθύμιον, Ps. lxxv. 10, “quod in animo est, cogitatio—facti pœnitentia,” and supposes that they derived חַמַּת there from נָחַם. And comp. Æsch. *Eumenid.* 217: Τὰ μὲν γὰρ οἶδα κάρτα σ’ ἐνθυμουμένην, κ.τ.λ.

Meditated, διανοήθη, אֵל לְבוֹ יִתְעַצַּב, “it grieved him at his heart,” E. T. Schl. conjectures διεπονήθη; recogitavit, Ital. They may have translated thus, in conformity with some tradition which had reached them, perhaps from the East. In the 18th plate of Moor’s *Pantheon* (Harcourt, *Doctr. of the Deluge*, Vol. i. p. 271) Siva is represented with a pensive countenance, meditating on the deluge. And in *Transact. Edinb. Soc.* Vol. ix. p. 391, mention is made of “an inscription over the head of Buddha, which relates to the Author of creation having contemplated for a thousand years, by reason of the existence of irreligion.” Orig. B. 6, c. *Cels.*, in citing this passage, adds, ἐν τῇ καρδίᾳ αὐτοῦ. He denies that in it μεταμέλεια is ascribed to God. Comp. ch. viii. 21.

Verse 9. *Pleased,* comp. ch. v. 22.

Verse 12. *It was,* הִנֵּה, “behold.” E. T. supplies “it was;” esse, Vulg.

Verse 13. *All mankind or every man,* כָּל בָּשָׂר, equivalent to πᾶσα σὰρξ, ver. 12, “all flesh.”

Verse 14. *Square or quadrangular,* τετραγώνων, גִּפְּר, gopher, E. T.; lævigatis, Vulg.; squared, so as to fit tight, and not admit the water. See Schleusn. for the explanations of this translation given by Vossius, Buxtorf, and others. Can γέφυρα, the Greek

word for a bridge, be derived from נִפְרָ? The earliest bridge we know of was that thrown over the Euphrates at Babylon, which, according to Herodotus, had its roadway formed of ξύλα τετράγωνα. There was a custom at Rome, in the month of May, of throwing certain images, called Ἀργεῖοι, from a wooden bridge into the water. Plutarch, who relates the story, thinks the Arcadians originated it. Is this the remnant of some old tradition concerning the ark? Plut. *Rom. Quæst.* The square was an emblem of security. See Cob. *Tabul.* 18, Ambros. *de Abraham*, II. 9, and comp. Aristot. *Eth.* I. 10. The city of Babylon was quadrangular. Ennius, in his *Annals*, speaks of Roma quadrata. So too the fabulous Indian city Brahma-puri, and comp. Rev. xxi. 16. The idol or form of the God Aguius was a cube, σχῆμα τετράγωνον, Pausan. VIII. 32, 3, cited by the author of *Nimrod*, Vol. I. pp. 228—245. See August. *c. Faust.* XII. 14, and *ad Ps. lxxvi.*

Compartments or nests. Schol. ap. Schl.: τὰς εἰς νεοττοτροφίαν ἐπιτηδείως ἐχούσας καταλύσεις. "rooms," E. T. Comp. Num. xxiv. 21, 22, Ecclus. xxxvi. 26. "Hos nido licet inseras vel imo, Septem quos tibi misimus libellos." Martial, L. VII. Symmach. has καλιάς. Comp. Anacr. *Od.* XXXIII. 3: Σὺ μὲν, φίλη χελιδών, Ἐτησίη μολοῦσα, Θέρει πλέκεις καλήν. Hesych.: καλιαί· νοσσιαὶ ἐκ ξυλῶν.

Vorse 16. *Contracting (its dimensions).* I suppose it means that the roof sloped upward till it became only a cubit wide at the top. Orig. *c. Cels.* I. iv. p. 191. The Arab. صفر is conjunxit. See Schl. who however explains it differently, as of congregating the animals, &c. within the ark. ظهر is dorsum. The word in ch. viii. 6, for window is not צֶהָר, but חֲלוֹן.

On (one of its) sides, ἐκ πλαγίων, בצדָה, "in the side thereof," E. T.; so in Susannah 18: τὰς θύρας τὰς πλαγίας, the side-doors. Comp. Ex. xxv. 32, xxvi. 13.

Lower or "ground" floors, תַּחְתִּים. Onk. has אֲרָעָין.

Vorse 19. *Wild beasts*, a common meaning of חַיָּה, but here it is חַי, "living creature," E. T. Their not perceiving this is the probable reason for their insertion at the beginning of the verse, and for the καὶ which follows. See ch. viii. 1.

Nourish, τρέφης, חַיָּה, keep alive, E. T. by means of nutriment. So Onk. לִקְיָא. Comp. ver. 20, ch. vii. 3, and see Is. vii. 21, ch. I. 20.

CHAPTER VII.

1. AND the Lord God said unto Noe, Enter thou and all thy house into the ark, for thee have I seen righteous before me in this generation. 2. Moreover of the clean beasts bring in unto thee (by) seven (and) seven, male and female, but of the beasts that (are) not clean, two (and) two, male and female. 3. And of the clean birds of the heaven (by) seven (and) seven, male and female; and of all the birds that (are) not clean, two (and) two, male and female, to preserve seed upon all the earth. 4. For yet seven days (hence) I do bring rain upon the earth, forty days and forty nights: and I will sweep away all the substance, which I have made, from the face of all the earth. 5. And Noe did all things, whatsoever the Lord God commanded him. 6. Now Noe was (of the age) of six hundred years, and the flood of the water came upon the earth. 7. Then Noe went in, and his sons, and his wife, and the wives of his sons with him, into the ark; because of the water of the flood. 8. And of the birds that (were) clean, and of the birds that (were) not clean, and of the beasts that (were) clean, and of the beasts that (were) not clean, and of all things that creep upon the earth, 9. Two (and) two there went in unto Noe into the ark, male and female, as God had commanded Noe. 10. And it came to pass, after the seven days, the water of the flood came even upon the earth. 11. In

the six hundredth year in the life of Noe, (it being) the second month, on (the) seven and twentieth day of the month, on this day, all the fountains of the deep were broken up, and the sluices of the heaven were opened. 12. And the rain came upon the earth forty days and forty nights. 13. In this day did Noe enter—Sem, Cham, Japheth, the sons of Noe, and the three wives of his sons with him—into the ark. 14. And all the wild beasts according to (their) kind, and all the cattle according to (their) kind, and every creeping thing moving upon the earth according to (its) kind, and every winged bird according to its kind, 15. Went in unto Noe into the ark, two (and) two, male and female, of all flesh, wherein is a spirit of life. 16. And they that entered went in male and female of all flesh, as God had commanded Noe : and the Lord God closed the ark from without, (upon) him. 17. And the flood came upon the earth forty days and forty nights : and the water was continually increased, and bare up the ark, and it was elevated from the earth. 18. And the water prevailed, and increased exceedingly upon the earth ; and the ark moved along over the water. 19. Moreover the water prevailed very exceedingly upon the earth, and covered all the high mountains, which were beneath the heaven. 20. Fifteen cubits above was the water elevated, and it covered over all the high mountains. 21. And all flesh died that moveth upon the earth, of the flying things, and of all the cattle, and of the wild

beasts, and every creeping thing that moveth upon the earth, and every man. 22. And all things whatsoever have breath of life, and everything which was upon the dry (land), died. 23. And (he) swept away all the substance, which was upon the face of the earth, from man even unto beast, and creeping things, and the flying things of the heaven; and they were swept away from the earth, and Noe alone was left, and they that (were) with him in the ark. 24. And the water was raised up over the earth an hundred (and) fifty days.

Omissions.

Verse 2. *Every*, or “all,” כל, before “clean.” *His*, before “female.”

Verse 13. *And*, before “Sem,” and “Cham,” and “Japhet.”

Verse 14. At the beginning, *they*. *His—their—their*, before “kind.” At the end, *Every bird of every sort*, כל צפור כל כנף, universæ aves, omnesque volucres, Vulg. E. M. for *sort* has “wing.” Ludolf. *App. de Locustis*, thinks it is in statu absoluto, and means the flying insects, Part II. Ch. 46.

Verse 15. At the beginning, *and*.

Verse 19. *The whole*, כל, before “heaven.”

Verse 22. *In whose nostrils*, באפיו, before “was the breath.” They have altered the construction; see *Insertions*.

Insertions.

Verse 1. *God*, after “the Lord,” and in vv. 5, 16.

Verse 2. *Moreover*, δέ, before “of the clean beasts.” The repetition of *two*, as ch. vi. 19, 20.

Verse 3. *Clean*, before “birds of the heaven.” *And of all the birds that (are) not clean, two and two, male and female*, before “to preserve.” This distinction between clean and unclean birds is not recognised here in the Heb. See however ch. viii. 20.

Verse 4. *Of all*, after “face.” Wanting in Al. MS.

Verse 8. *That (were) clean, and of the birds that were not clean,* after “of the birds.” Comp. ver. 3. Wanting in Al. MS. which has καὶ ἀπὸ τῶν πετεινῶν after unclean beasts; thus preserving the Hebrew order.

Verse 11. *Seven and twentieth, seventeenth.* See ch. viii. 3.

Verse 14. *Winged, or flying, πετεινόν, or perhaps “bird,” ὄρνειον,* which Al. MS. wants. It may in part supply their omission at the end of the verse.

Verse 16. *God, and the ark.* For the first, see ver. 1. Jonathan expresses the second.

Verse 17. *And forty nights, after “days.”* Comp. vv. 4, 12.

Verse 20. *All—high, before “mountains.”* Comp. ver. 19.

Verse 22. *And, before “all things,” and before “every thing.”* Have after “whatsoever.”

Notes.

Verse 4. *Substance, or production?* I cannot find a word to my satisfaction to express ἀνάστημα, הִקְיָו. It seems to mean everything that raises itself, or is lifted up, above the surface of the earth. See ch. i. 24, ὑψωμα καταρρόμενον, 2 Cor. x. 4, and comp. Judith ix. 11. Another reading is ἀνάστασις, also ἐξανάστασις. See August. *Locut. de Genes.* L. i. and Ambrose, *de Noe et Arcá*, xiii. 14. In Deut. xi. 6, Job xxii. 20, they have ὑπόστασις. Comp. ver. 23. In both places E. T. has “living substance,” and Vulg. substantia. Jun. et Trem. corpus vivens. Sir L. Brenton has “offspring.”

CHAPTER VIII.

1. AND God remembered Noe, and all the wild beasts, and all the cattle, and all the flying things, and all the creeping things that creep, as many as were with him in the ark: and God brought a wind over the earth, and the water abated. 2. And the fountains of the deep were covered up, and the sluices of the heaven: and the rain from the heaven was restrained. 3. And the water subsided, departing

from the earth ; and the water was diminished after an hundred and fifty days ; and the ark settled in the seventh month, (the) seven and twentieth day of the month, upon the mountains Ararat. 4. Moreover the water grew less until the tenth month. 5. And in the tenth month, the first (day) of the month, the heads of the mountains were seen. 6. And it came to pass after forty days Noe opened the window of the ark, which he had made. 7. And he sent away the raven ; and, having gone forth, it returned not until the water was dried away from the earth. 8. And he sent the dove after it to see whether the water had abated from the earth. 9. And the dove, not having found rest for its feet, returned unto him to the ark, because there was water on all the face of the earth ; and, having stretched forth (his) hand, he took it, and brought it in unto him into the ark. 10. And having waited yet other seven days, he again sent forth the dove out of the ark. 11. And the dove returned unto him towards evening, and held a leaf of olive, a little twig, in its mouth : and Noe knew that the water had abated from the earth. 12. And, having waited yet other seven days, he again sent forth the dove, and it did not repeat its returning to him any more. 13. And it came to pass in the six hundred and first year in the life of Noe, (it being) the first month, on (the) first (day) of the month, the water ceased from off the earth ; and Noe uncovered the roof of the ark, which he had made,

and saw that the water had ceased from the face of the earth. 14. But in the second month the earth became dry, on (the) seven and twentieth (day) of the month. 15. And the Lord God spake unto Noe, saying, 16. Come forth out of the ark, thou, and thy wife, and thy sons, and the wives of thy sons with thee. 17. And all the wild beasts, as many as are with thee, and all flesh, from flying things even unto cattle: and every creeping thing that moveth upon the earth bring thou forth together with thyself: and increase ye and multiply upon the earth. 18. And Noe went forth, and his wife, and his sons, and the wives of his sons with him. 19. And all the wild beasts, and all the cattle, and every flying thing, and every creeping thing that moveth upon the earth according to their kind, went forth out of the ark. 20. And Noe built an altar to the Lord, and took of all the clean beasts, and of all the clean birds, and offered (them) as a whole-produce-offering upon the altar. 21. And the Lord smelled a sweet savour; and the Lord God, having meditated, said, I will not any more repeat to curse the earth because of the works of the men: for that the meditation of the man is diligently inclined towards evil things from his youth; I will not repeat therefore any more to smite all living flesh, as I have done. 22. (During) all the days of the earth, seed and harvest, cold and heat, summer and spring, (by) day and (by) night shall not cease.

Omissions.

Verse 4. *Continually.* הָלֹךְ. πορευόμενον. Al. MS. Comp. ver. 3. ibant et decrescebant. Vulg.

Verse 9. *The sole.* כֹּף. whole, before "earth." Comp. *Insertions.* Al. MS. has πάσης. his, before "hand." Al. MS. has it.

Verse 17. *That they may breed abundantly in the earth,* before "and increase ye." The Vulg. has "ingredimini super terram;" connecting it with what follows. Jun. et Trem. "Ut abunde progignat in terra, foetifcentque et augescant super terram," and this, I suppose, is the meaning of E. T., though it is ambiguous. The Vulg. has crescite et multiplicamini for פָּרוּ וּרְבוּ, agreeing with the LXX. See ch. i. 22, ix. 1, 7.

Insertions.

Verse 1. *And all the birds, or flying things? and all the creeping things that creep.* Al. MS. omits *that creep.* They are of course included in "every living thing," E. T., for which however they put *wild beasts*, as ch. vi. 19, where their insertion may be due to the specification of "cattle" here.

Verse 9. *There was, (were)* E. T. *All,* before "the face," making up for the omission of "the whole." Al. MS. has both.

Verse 13. *In the life of Noe,* from ch. vii. 11. *month,* after "first," so E. T. *which he had made,* after "ark."

Verse 17. *And,* at the beginning; and of ver. 19, and in that verse before πάντα τὰ κτήνη, and πᾶν ἔρπεντον. E. T. has it before the latter.

Verse 21. *Flesh,* after "living." the Vulg. has "animam." Comp. ch. vi. 13, 17, 19, vii. 21, ix. 11, 15.

Notes.

Verse 2. *Were covered up.* יִסְכְּרוּ, were stopped. E. T. They may have read יִסְכְּכוּ. See Cappell. iv. 8, 6.

Verse 3. *Seven and twentieth.* שִׁבְעָה עָשָׂר, seventeenth, as ch. vii. 11. Cappellus, L. iv. 13, 3, thinks they read עֶשְׂרִים for עֶשֶׂר יוֹם. vigesimo septimo. Vulg.

Verse 7. *Having gone forth, it returned not,* so the Vulg. and Syr. The Hebrew is וַיֵּצֵא יֵצֵא וְשׁוּב, "went forth in going forth and returning." E. M. They may mean that it was not taken

back into the ark, as the dove was. See Ad. Clarke; and Bochart, H. II. 2, 12. A writer in *Frazer's Magazine*, March, 1834, in a curious paper on the Deluge, supposes that Noah stayed seven days, waiting for the return of the raven, before he sent out the dove. See ver. 10.

Verse 8. *After it.* ὀπίσω αὐτοῦ, i. e. the raven. The Heb. is מאתו, "from him," that is, from Noah. post eum. Vulg.

Verse 11. *Towards evening.* לעת ערב, "in the evening." E. T. Comp. Luke xxiv. 29, ch. xxiv. 11. ad vesperam. Vulg.

Verse 13. *That the water had ceased (or failed?) from.* Heb. והנה חרבו, "and behold—was dry." E. T. quod exsiccata esset. Vulg. The sense is much the same. The water might have left it, and it was so far dry, but not perfectly so. See ver. 14.

Verse 19. *The cattle.* τὰ κτήνη. The Heb. is הרמש, "creeping thing." E. T. The Vulg. has jumenta. The repetition in the Heb. is rather odd. Can they have read it רכש?

Verse 20. *Whole-produce-offering.* ὁλοκάρπωσιν. Heb. עלת. I translate so, merely to mark the presence of καρπὸς in the compound, though they seem to use it indifferently with ὁλοκαύτωσις or ὁλοκαύτωμα, whole burnt offering. I take עלה to express elevation on the altar, not ascension in fire and smoke, as Parkh. explains it. See Gesenius, and Clem. Alex. *Pæd.* i. 5.

Verse 21. *Having meditated, said.* διανοηθεὶς εἶπε. אמר אל לבו. Comp. ch. vi. 6. *for that*, כי. ὅτι. It may mean "although." See Josh. xvii. 18, 1 Chron. xxvi. 10, Jer. iv. 30, Isaiah xii. 1, Rom. vi. 17, Luke xxiii. 40, John viii. 45. Mazochius says, "Hæc quidem olim causa placuit cur hominem delerem, eadem nunc non placet cur doleam, quia nunc parci necesse arbitror." P. 53. *because of the works*, בעבור, "for the sake of." They may have derived it from עבר. Comp. Exod. xx. 9, or, sec. Schlousner, "sensus expresserunt, ac τὰ ἔργα, de suo addiderunt; nec male. Comp. ch. iii. 17, Jer. xiv. 4. Jonathan has בנין חובי, propter peccata. *Is diligently inclined*, ἐγκείται ἐπιμελῶς. So they render יצר, the imagination. Comp. 1 Chr. xxix. 18. Sensus enim et cogitatio humani cordis in malum prona sunt. Vulg. See our ninth Article of Religion, and ch. vi. 5.

Verse 22. *Spring.* ἔαρ. חרף is usually translated "winter." Michaelis ap. Schleusn. thinks they translated so, because the Egyptian winter resembles spring; but does it? See Job xxix. 4.

תָּרַף probably means autumn, as a pleasant season, and one with which the year begins among the Eastern nations, and for that reason is the image to them of youth, as spring is to us. See Parkhurst and Gesenius. According to the latter תְּרֵפִין are the early ripe fruits. Comp. Psalm lxxiv. 17, Zech. xiv. 8.

CHAPTER IX.

1. AND God blessed Noe, and his sons, and said to them, Increase and multiply, and fill the earth, and exercise dominion over it. 2. And the fear, and the dread of you, shall be upon all the wild beasts of the earth, upon all the birds of the heaven, and upon all the things that move upon the earth, and upon all the fishes of the sea: under (your) hands have I given (them) to you. 3. And every creeping thing which is living shall be to you for food; as herbs of grass have I given you all things. 4. But flesh with blood of life ye shall not eat. 5. For also your own blood of your lives, of the hand of all the wild beasts will I require it, and of (the) hand of a man—a brother—will I require the life of man. 6. He that sheddeth a man's blood, (his own) shall be poured forth for his blood: for in the image of God I have made man. 7. But ye, increase and multiply, and fill the earth, and exercise dominion over it. 8. And God spake to Noe, and to his sons with him, saying, 9. And, behold, I do institute my covenant for you, and your seed after you; 10. And for every living soul with you, from birds, and from cattle, and for

all the wild beasts of the earth, as many as are with you of all that came forth out of the ark. 11. And I will stablish my covenant unto you, and all flesh shall not die any more by the water of the flood; and there shall not be any more a flood of water to destroy all the earth. 12. And the Lord God said unto Noe, This (is) the sign of the covenant, which I do give between me and you, and between every living soul which is with you, unto perpetual generations. 13. I do set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. 14. And it shall be, when I collect together clouds over the earth, the bow shall be seen in the cloud: 15. And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and the water shall no more become a flood, so as to sweep away all flesh. 16. And my bow shall be in the cloud; and I will look (upon it in order) to remember (the) everlasting covenant between me and the earth, and between (every) living soul in all flesh, which is upon the earth. 17. And God said to Noe, This (is) the sign of the covenant which I have made between me and between all flesh, which is upon the earth. 18. Now the sons of Noe, who went forth out of the ark, were Sem, Cham, Japheth. Cham moreover was father of Chanaan. 19. These three are sons of Noe: from these were (men) scattered abroad over all the earth. 20. And Noe began (as) a man—a tiller—of (the) earth, and

planted a vineyard. 21. And he drank of the wine, and became drunken, and was uncovered in his house. 22. And Cham, the father of Chanaan, saw the nakedness of his father ; and, having gone forth, he reported (it) to his two brethren without. 23. And Sem and Japheth, having taken the garment, laid it upon their two backs, and went with averted faces, and covered conjointly the nakedness of their father : and their face (was) averted, and they saw not the nakedness of their father. 24. And Noe awoke from the wine in a sober state, and knew whatsoever things his younger son had done to him. 25. And he said, Cursed (be) Chanaan (the) servant ; a domestic servant shall he be to his brethren. 26. And he said, blessed (be) the Lord, the God of Sem ; and Chanaan shall be his servant, (his) domestic. 27. May God enlarge (possessions) to Japheth, and may he dwell in the houses of Sem : and let Chanaan become his servant. 28. Moreover Noe lived after the flood three hundred (and) fifty years. 29. And all the days of Noe were nine hundred (and) fifty years ; and he died.

Omissions.

Verse 2. *And*, before “upon all the birds.” See *Insertions*.

Verse 4. *Thereof*, twice. See *Notes*.

Verse 5. *I will require*. ἐκζητήσω, Al. MS. after “lives.”
At the hand of every man's, between “man” and “brother.”

Verse 10. *That (is)*, אִשָּׁא. See *Insertions*, between “soul” and “with you.” *To every beast of the earth*, at the end.

Verse 16. *Every*, πάσης, Al. MS. before “living.”

Verse 18. *And*, before “Cham,” and “Japheth.”

Insertions.

Verse 1. *And exercise dominion over it*, at the end. See ch. i. 28, and ver. 7, and comp. ver. 2.

Verse 2. *And*, before "upon all the things that move." It belongs to the foregoing member of the sentence. See *Omissions*.

Verse 10. *As many as are*, between "earth" and "with you." It represents אֲשֶׁר. See *Omissions*. ἐστὶ is not in Al. MS.

Verse 11. *Of water*, after "a flood." *All*, before "the earth." Comp. ch. vi. 17, vii. 6.

Verse 16. *My*, before "bow." Comp. ver. 13. *and the earth*, after "me." *Is*, before "upon the earth," so in ver. 17. supplied in E. T. in both vv. and in ver. 16 by Vulgate.

Verse 19. *Are*, before "sons of Noe." *Are the*, E. T. sunt, Vulg. *over*, before "all the earth," rendered necessary by their having taken the verb as in the plural, with "men" understood, as its subject, instead of "tho earth." See *Notes*.

Verse 20. *A tiller*, γεωργός, before "of (the) earth." This is probably from some other translation, intended to represent the whole phrase אִישׁ הָאֲדָמָה, like the E. T.'s "husbandman." The Vulg. has "vir agricola exercere," thinking some other verb requisite after "cœpit."

Verse 22. *Having gone forth*, before "he reported."

Verse 26. *Domestic*, at the end. It does not appear in MS. Al. Comp. ver. 25, where it renders עֲבָדִים. It has probably been brought in like γεωργός, ver. 20, from some other version.

Notes.

Verse 2. *Under (your) hands have I given (them) to you.* ὑπὸ χεῖρας ὑμῶν δέδωκα. בִּידְכֶם נָתַנּוּ. "Into your hand are they delivered." E. T. They seem to have used the 1st person sing. as more consonant with ver. 3.

Verse 3. *Creeping thing.* ἐρπετόν. "moving thing." E. T. Vulg. I translate so, merely to distinguish their ἐρπετόν from κινούμενον, ver. 2, both answering to רָמַיִם. See also ch. vii. 14, 21, viii. 17, 19, where it renders שָׂרָץ. Mazochius, p. 54, quotes Hom. *Il.*, P. 447: Πάντων ὅσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει, and Theocrit. *Id.* 1.: Ἐρπε ποτ' Ἰδαν. *Id.* vii.: Εἰς τὸν Ἄλεντα Εἵρπομες ἐκ πόλιος. Hesychius, ἔρπει· βαδίζει, ἔρπετα, καταχρηστικῶς τὰ λοιπά

τῶν ἀλογῶν ζῶων, καὶ ἄνθρωποι, and on a Cretan marble (Prideaux, *Marm. Ox.* p. 116), ἐρπω is put for βαδίζω.

Verse 4. *Blood of life.* αἷματι ψυχῆς. בנפשו דמו, “with the life thereof (which is) the blood thereof.” E. T. The Vulg. has only cum sanguine. They have adapted their expression to that in ver. 5, *blood of your lives.* The modern Jews, according to Grotius on Acts xv. 20, consider this prohibition to apply to the use of flesh cut from the living animal. The more ancient, to eating the blood with the flesh. In the Sibyll. Verses, quoted by Clem. Alex. *Adm.* p. 41, there is a similar expression, Αἷματι ἐμψύχῳ μεμιασμένα. See also his *Pædag.* i. p. 100, and Juvenal, iv. 10: Sanguine adhuc vivo terram subitura sacerdos. Ludolf, *Hist. Æth.* L. iv. 2, cites an Ethiopian writer as saying, “Duæ animæ sunt in homine; una est spiritus vitæ, qui egressus est ex ore Dei, nec numeratur inter elementa, nec moritur unquam: altera autem est sanguis corporis, anima sensitiva, quæ ortum suum habet ex elementis, atque illa mortalis est.”

Verse 6. (*His own*) shall be poured forth for his blood. ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται. באדם דמו ישפך, by man shall his blood be shed. E. T. Fundetur sanguis illius. Vulg. leaving out באדם, for which Cappellus, iv. 4, 3, conjectures that they read בער. Perhaps they read בהרם pro sanguine (quem ille fuderit), sanguis ejus fundetur, and αἷμα should be supplied, or באדם may mean, pro homine (illo occiso). Mazoch, p. 59. See Ambrose, *de Noe*, xxvi.

Verse 7. *Fill the earth.* שרצו בארץ, “bring forth abundantly in.” E. T. Comp. ver. 1. The Vulg. has, ingredimini super terram et implete eam. See ch. viii. 17. *Exercise dominion.* רבו, “multiply.” E. T. Greatness and power, as well as multitude, are implied in רב. So in English, “mickle.”

Verse 14. *Collect together clouds.* συννεφεῖν νεφέλας. ענני ענן, “bring a cloud.” E. T. Obduxero nubibus cælum. Vulg. In-nubilavero nubes. Ambrose, *de Noe*, ch. xxvii. Solinus, ch. lxvi. In Deut. xxxiii. 28, they use συννεφής, for dark, cloudy. Ambrose, *de Bened. Patr.* ch. ix.: et cælum tibi cum nebula roris erit. Polybius has συννεφεῖς νύκτας, and ἀέρα συννεφῇ. Diod. Sic. and Plutarch, συννεφεῖς ἡμέρας. Mazoch. p. 61. Schultens on Job iii. 5, explains the verb ענן by “fecit collectionem et compactionem nubium.”

Verse 16. *Me.* אֱלֹהִים, *God.* So rendered, to bring it into accordance with the rest, which is all in the first person.

Verse 19. *Were (men) scattered abroad.* See *Insertions*, and comp. ch. x. 18, xi. 4, 8, 9. So the Vulg. *disseminatum est omne genus hominum super.*

Verse 24. *Awoke in a sober state.* ἐξένηψε. See Parkhurst, on ἐκνήφω. 1 Cor. xv. 34, Joel i. 5, 1 Sam. xxv. 37.

Verse 25. Onkelos has לִיט כִנְעֵן עֶבֶר פֶּלֶה יְהִי. *Maledictus Canaan servus serviens erit.*

CHAPTER X.

1. Now these (are) the generations of the sons of Noe, Sem, Cham, Japheth: and sons were born to them after the flood. 2. Sons of Japheth: Gamer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras. 3. And (the) sons of Gamer; Aschanaz, and Riphath, and Thorgama. 4. And (the) sons of Jovan; Elisa, and Tharsis, (the) Cetians, (the) Rhodians. 5. By these (each) in their land were the islands of the nations separated: each according to (his) tongue, in their tribes, and in their nations. 6. Moreover (the) sons of Cham; Chus, and Mesrain, Phud, and Chanaan. 7. Moreover (the) sons of Chus; Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca: (the) sons also of Rhegma, Saba, and Dadan. 8. Chus begat also Nebrod: the same began to be a giant upon the earth. 9. The same was a giant hunter before the Lord God: therefore they say, As Nebrod a giant hunter before the Lord. 10. And the beginning of his kingdom was Babylon,

and Orech, and Archad, and Chalanne, in the land of Senaar. 11. Out of that land went forth Assur, and built Ninevi, and the city Rhooboth, and Chalach, 12. And Dase between Ninevi and between Chalach: the same (was) the great city. 13. And Mesrain begat the Ludiim, and the Nepthalim, and the Enemotiim, and the Labiim; 14. And the Patrosoniim, and the Chasmoniim, from whence came forth (the) Philistiim; and the Gaphthoriim. 15. Moreover Chanaan begat Sidon his first-born, and the Chettean; 16. And the Jebusean, and the Amorrhean, and the Gergesean, 17. And the Evean, and the Arucean, and the Asennean, 18. And the Aradian, and the Samarean, and the Amathi: and after these things the tribes of the Chananeans were scattered abroad. 19. And the boundaries of the Chananeans were from Sidon till (one) come to Gerara and Gaza, till (one) come as far as Sodom and Gomorrha, Adama, and Seboim, as far as Dasa. 20. These (were the) sons of Cham, in their tribes, according to their tongues, in their countries, and in their nations. 21. Moreover there was a progeny also to Sem himself, (the) father of all the sons of Heber, (the) brother of Japheth the elder. 22. Sons of Sem: Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. 23. And (the) sons of Aram; Uz, and Ul, and Gater, and Mosoch. 24. And Arphaxad begat Cainan, and Cainan begat Sala. Moreover Sala begat Heber. 25. And to Heber were born two sons: the name of

the one (was) Phaleg; because in his days was the earth divided: and the name of his brother (was) Jektan. 26. Moreover Jektan begat Elmodad, and Salath, and Sarmoth, and Jarach, 27. And Hodorrha, and Ebel, and Decla, 28. And Eval, and Abimael, and Saba, 29. And Uphir, and Evila, and Jobab: all these (were) sons of Jektan. 30. And their dwelling was from Masse, till (one) come to Saphera, a mount of (the) east. 31. These (were the) sons of Sem, in their tribes, according to their tongues, in their countries, and in their nations. 32. These (were) the tribes of (the) sons of Noe, according to their generations, according to their nations: by these the insular nations were spread abroad over the earth after the flood.

Omissions.

Verse 1. *And*, before "Japheth." So ch. ix. 18, 1 Chr. i. 4.

Verso 5. *His*, before "tongue."

Insertions.

Verso 2. *And Elisa*, after "Jovan." Comp. ver. 4, and 1 Chr. i. 5. He was Jovan's son.

Verso 5. *And*, before "in their nations."

Verso 9. *God*, after "the Lord."

Verso 22. *And Cainan*, at the end.

Verso 24. *Cainan, and Cainan begat*, before "Sala." Acknowledged in the genealogy of our Lord. Luke iii. 36. See however Grotius on Luke, who endeavours to prove it to be an interpolation, first in the Gospel, and afterwards in the LXX. See also Hody, iii. 1, 2, 61; Vossius, *Castig. Hornii*; and Usher's *Dissertation*. Maurice, Pref. to *Observ. on Egypt*, &c. prefers the chronology of the LXX. to that of the Heb. text. So Kennicott.

Verse 32. *Insular*, literally *islands of the*, before “nations.”
See ver. 5, Is. xlix. 22.

CHAPTER XI.

1. AND all the earth was one lip, and (there was) one speech to all. 2. And it came to pass as they moved from (the) east, they found a plain in (the) land of Senaar, and dwelt there. 3. And (each) man said to his neighbour, Come, let us make bricks, and bake them with fire. And the brick was to them instead of stone, and their mortar was asphaltus. 4. And they said, Come, let us build ourselves a city and a tower, the head whereof shall be (raised) even unto the heaven, and make ourselves a name before that we are scattered abroad upon the face of all the earth. 5. And the Lord descended to see the city and the tower, which the sons of men built. 6. And the Lord said, Behold, one race, and one lip of all, and this they have begun to do; and now nothing will fail (of its completion) by them, whatsoever they set themselves to do. 7. Come, and, having descended, let us confound their language there, that they may not understand each the speech of (his) neighbour. 8. And the Lord scattered them abroad from thence over the face of all the earth: and they ceased building the city and the tower. 9. Therefore its name was called, Confusion; because there the Lord confounded the lips of all the earth: and from

thence the Lord scattered them abroad over the face of all the earth. 10. And these are the generations of Sem : and Sem was son of an hundred years, when he begat Arphaxad, (in the) second year after the flood. 11. And Sem lived, after he had begotten Arphaxad, five hundred years, and begat sons and daughters; and he died. 12. And Arphaxad lived an hundred (and) thirty five years, and begat Cainan. 13. And Arphaxad lived, after he had begotten Cainan, four hundred years, and begat sons and daughters; and he died. And Cainan lived an hundred and thirty years, and begat Sala : and Cainan lived, after he had begotten Sala, three hundred (and) thirty years, and begat sons and daughters; and he died. 14. And Sala lived an hundred (and) thirty years, and begat Heber. 15. And Sala lived, after he had begotten Heber, three hundred (and) thirty years, and begat sons and daughters; and he died. 16. And Heber lived an hundred (and) thirty four years, and begat Phaleg. 17. And Heber lived, after he had begotten Phaleg, two hundred (and) seventy years, and begat sons and daughters; and he died. 18. And Phaleg lived an hundred and thirty years, and begat Rhagau. 19. And Phaleg lived, after he had begotten Rhagau, two hundred and nine years, and begat sons and daughters; and he died. 20. And Rhagau lived an hundred (and) thirty and two years, and begat Seruch. 21. And Rhagau lived, after he had begotten Seruch, two hundred (and) seven years,

and begat sons and daughters; and he died. 22. And Seruch lived an hundred (and) thirty years, and begat Nachor. 23. And Seruch lived, after he had begotten Nachor, two hundred years, and begat sons and daughters; and he died. 24. And Nachor lived an hundred (and) seventy nine years, and begat Tharra. 25. And Nachor lived, after he had begotten Tharra, an hundred (and) twenty five years, and begat sons and daughters; and he died. 26. And Tharra lived seventy years, and begat Abram, and Nachor, and Arrhan. 27. Moreover these are the generations of Tharra. Tharra begat Abram, and Nachor, and Arrhan; and Arrhan begat Lot. 28. And Arrhan died in the sight of Tharra his father, in the land wherein he was born, in the country of the Chaldeans. 29. And Abram and Nachor took to themselves wives: (the) name (given) to the wife of Abram (was) Sara: and (the) name (given) to the wife of Nachor, Melcha, (the) daughter of Arrhan: and (Arrhan was) father of Melcha, and father of Jescha. 30. And Sara was barren, and bare no child. 31. And Tharra took Abram his son, and Lot son of Arrhan, his son's son, and Sara his daughter-in-law, his son Abram's wife, and brought them forth out of the country of the Chaldeans, to go unto (the) land of Chanaan; and they arrived at Charran; and he abode there. 32. And all the days of Tharra in (the) land of Charran were two hundred (and) five years: and Tharra died in Charran.

Omissions.

Verse 13. *And three*, after “four hundred.” See *Notes*.

Insertions.

Verse 8. *And the tower*, after “city.” Comp. vv. 4, 5. The Samarit. has it.

Verse 10. *And*, at the beginning, *and—was*, before “son.” om. Al. MS.

Verse 11. *And he died*, at the end, and so in vv. 13, 15, 17, 19, 21, 23, 25.

Verse 12. *An hundred*, before “thirty-five.” *Cainan*, at the end. See ch. x. 24.

Verse 13. *After he had begotten Cainan, four hundred years, and begat sons and daughters, and he died. And Cainan lived an hundred and thirty years, and begat—and Cainan lived—and he died.*

Verse 14. *An hundred*, before “thirty.”

Verse 15. See *Notes*.

Verse 16. *An hundred*, before “thirty-four.”

Verse 17. See *Notes*.

Verse 18. *An hundred*, before “thirty.”

Verse 20. *An hundred*, before “thirty-two.”

Verse 22. *An hundred*, before “thirty.”

Verse 24. See *Notes*.

Verse 25. See *Notes*.

Verse 32. *All*, before “the days,” not in Al. MS. *In (the) land of Charran*, after “Tharra.” The Samar. has here 135 years, which added to the 70 in ver. 26 = 205. See ch. xii. 4.

Notes.

Verse 3. *Mortar—asphaltus*, the same word in Heb. differently pointed חֶמֶר and חִמָּר. so the Vulg. bitumen pro cæmento. Herodotus, *Clio*, 179, mentions bitumen as used instead of cement in building the walls of Babylon, and says that particles of that substance float down the river Is, which empties itself into the Euphrates. There are some fountains of it at Hit on the Euphrates, probably the place intended by Herodotus.

Verse 4. *Before that we are*. πρὸ τοῦ. Heb. לֵב. “Lest,” E. T. Antequam, Vulg. They seem to have given לֵב the sense

of פְּנִי. Jonath. and Hieros. have קָדַם עַד לֹא. They did not understand how what the sons of men were doing could prevent their dispersion; though as a centre of unity, and perhaps of idol worship, it might tend to produce that effect, and was consequently an attempt to contravene the Divine purpose. See Mazoch. p. 67.

Verse 13. *Four hundred*, Heb. 403. The Latin of Flam. Nobil. has 300, which number Augustine, *Quæst. sup. Gen.* 23, says he found in the Greek. Jonath. has 430. If 300 is the proper reading of the Gr. here, it only differs from the Heb. for the whole life of Arphaxad, by three.

Verse 15. *Three hundred and thirty*. Heb. 403.

Verse 17. *Two hundred and seventy*. Heb. 430.

Verse 24. *An hundred and seventy-nine*. Heb. 29. The Al. MS. has 79. And so August. *de Civ. Dei*, xvi. 10.

Verse 25. *An hundred and twenty-five*. Heb. 119. Al. MS. 129. Jonath. 116.

Verse 28. *The country*. τῇ χώρᾳ. Heb. אֶרֶץ. Ur, E. T. For the arguments on the question whether τῇ χώρᾳ is to be here considered as a proper name or not, see Schleusner in *Lexic. ad voc.* Comp. v. 31, and Neh. ix. 7. In Acts vii. 4, the expression is γῆς Χαλδαίων, where the proper name might have been expected.

Verse 31. *Brought them forth*. יֵצְאוּ אִתָּם, "they went forth with them." The Vulg. has, eduxit eos. So the Sam. The Syr. has, he went forth with them; and the Arab. exierunt cum ipsis aliquot homines. Who "they" are, is not apparent. *He abode* is pl. in the Heb.

CHAPTER XII.

1. AND the Lord said to Abram, Come forth from thy land, and from thy kindred, and from the house of thy father; and (come) hither unto the land, which I shall shew thee. 2. And I will make thee into a great nation, and I will bless thee, and will magnify thy name, and thou shalt be blessed. 3. And I will

bless those that bless thee, and those that curse thee will I curse : and all the tribes of the earth shall be blessed in thee. 4. And Abram departed, as the Lord had spoken to him, and Lot went with him. Moreover Abram was (of the age) of seventy five years, when he came forth out of Charran. 5. And Abram took Sara his wife, and Lot his brother's son, and all their substance, whatsoever they had acquired, and every soul which they had acquired in Charran, and they came forth to proceed unto (the) land of Chanaan. 6. And Abram journeyed through the land, in the length of it, as far as the place of Sychem, to the tall oak : but the Chananeans were then inhabiting the land. 7. And the Lord appeared to Abram, and said to him, To thy seed I will give this land : and Abram built there an altar to the Lord, who had appeared to him. 8. And he removed from thence unto the mountain, eastward of Bethel, and pitched there his tent in Bethel towards (the) sea, and Aggai towards (the) east : and he built there an altar to the Lord, and called upon the name of the Lord. 9. And Abram removed, and, having departed, encamped in the wilderness. 10. And there was a famine in the land ; and Abram went down unto Egypt to sojourn there ; for the famine prevailed in the land. 11. Moreover it came to pass, when Abram drew near to enter into Egypt—Abram said to Sara (his) wife, I know that thou art a woman of fair countenance : 12. It shall be therefore when the Egyptians see

thee, they will say, that this is his wife: and they will slay me, but thee they will retain alive. 13. Say therefore, that I am his sister; that it may be well with me on account of thee; and my soul shall live because of thee. 14. Now it came to pass, when Abram entered into Egypt, the Egyptians (were) beholding his wife, that she was very fair. 15. And the chieftains of Pharaoh beheld her, and commended her unto Pharaoh, and brought her in to the house of Pharaoh. 16. And they treated Abram well on account of her: and there were (given) to him sheep, and steers, and asses, and men-servants, and women-servants, and mules, and camels. 17. And God tormented Pharaoh with great and evil torments, and his house, concerning Sara the wife of Abram. 18. Then Pharaoh, having called Abram, said, Why hast thou done this to me, that thou hast not told me that she is thy wife? 19. Wherefore saidst thou, that she is my sister? And I have taken her to myself (as) a wife: and now, behold, thy wife is before thee: having received her, depart in haste. 20. And Pharaoh gave orders to (his) men concerning Abram, to bring him on his way, and his wife, and all things whatsoever were (belonging) to him.

Omissions.

Verse 5. *And into the land of Canaan they came*, at the end. καὶ ἦλθον εἰς γῆν Χαναάν, Al. MS.

Verse 11. *His*, before "wife." αὐτοῦ, Al. MS. *Behold now*, before "I know." So Vulg.

Verse 19. *To*, or *as a*. ὅ. before "wife." εἰς, Al. MS.

Insertions.

Verse 1. *And*, before “(come) hither.” δεῦρο, omitted by Al. MS., may represent the repetition of the Heb. לך, which otherwise should be included in the omissions. Egrederet, et veni, Vulg.

Verse 6. *In the length of it*, after “land.” Comp. ch. xiii. 17. Pertransivit, Vulg.

Verse 7. *To him*, after “said.” ei, Vulg. *Abram*, before “built.”

Verse 8. *There*, after “pitched.” ibi, Vulg. *In*, before “Bethel,” i. e. in a spot having. Comp. E. T., and see ch. xiii. 3, Josh. vii. 2.

Verse 11. *Abram*, before “drew near,” and before “said.”

Verse 13. *That*, before “I.” Quod soror mea sis, Vulg. See *Notes*.

Verse 14. *His*, before “wife.” The woman, E. T. אתהאשה.

Verse 17. *And evil*, before “torments.”

Verse 19. *(Is) before thee*, after “thy wife.”

Notes.

Verse 2. *Blessed*, ברכה, a blessing, E. T. benedictus, Vulg. מברך, Jonath. Comp. Isaiah xix. 24, 25; Prov. xi. 25.

Verse 6. *The tall oak*, אלון מורה. “plain of Moreh,” E. T. convallem illustrem, Vulg. Both seem to have derived מורה from ראה, conspicuous, eminent. See Deut. xi. 30, and comp. ch. xxii. 2, xiii. 18, xviii. 1, 8, xxxv. 4. Rosenmüller, Schumann, Lee, Gesenius ap. Barret, all consider אלון to be a tree. Comp. Judg. iv. 11; 1 Sam. x. 3. ch. xiv. 6; Isaiah ii. 13, xlv. 14; Hos. iv. 13; Zech. xi. 2. I do not understand how our translators took it for a plain. The Targ. Hieros. has “the valley of vision.” The Syr. and Arab. Mamre, for Moreh, but see ch. xiii. 18.

Verse 9. *And, having departed, encamped in the wilderness*, הלך ונסוע הנבה, going on still toward the south, E. T. They may, perhaps, have mistaken נסע for נטע. See Dan. xi. 45; or meant to express that at each removal he pitched his tents afresh. Comp. Exod. xiv. 10, xvii. 1; Deut. i. 40. The south of Judea was a desert country. נב in Chald. is “to be dried.” Comp. ch. xiii. 1; Deut. xxxiv. 3; Josh. xv. 21; Num. xiii. 18.

Verse 13. *That I am his sister*, literally, “thou my sister,” i. e. that thou art my sister. See E. T. The insertion of וָאֵנִי in the

Greek embarrasses the construction. They have substituted *οὖν*, *therefore*, for נָא, "I beseech thee;" *οὖν*, however, might perhaps be rendered "then," or "now." See Matt. xii. 12, xxviii. 19.

Verse 15. *And brought her in.* They may very probably have done so, though it is not absolutely stated in the Hebrew, which has וְתָקָה הָאִשָּׁה, "and the woman was taken."

Verse 16. *They treated Abram well.* Pharaoh, namely, and his princes; see vv. 15, 20. So the Vulg. *bene usi sunt.* The Heb. has it in the sing. הִיטִיב. *Mules.* אַתְנַת, she asses. Comp. ch. xlv. 23, where they make *ἡμιόνας* feminine. Bochart ap. Schleusn. suggests *ὄνους*, but in this verse they had had *ὄνοι* already. The more usual word for mules is פָּרָד and פָּרָדָה.

Verse 20. *Abram*, וְ, "him," E. T. *To bring him on his way*, συμπρόπεμψαι αὐτόν. Comp. ch. xviii. 16. וַיִּשְׁלְהוּ אֹתוֹ, "and they sent him away," E. T. See Acts xv. 3, xx. 38. The Vulg. has Abram, and deduxerunt.

CHAPTER XIII.

1. MOREOVER Abram went up out of Egypt, he, and his wife, and all things that were his, and Lot with him, unto the wilderness. 2. Now Abram was very rich in cattle, and silver, and gold. 3. And he went from whence he came unto the wilderness as far as Bethel, as far as the place where his tent was before, between Bethel and between Aggai, 4. To the place of the altar which he had made there at the first, and there Abram invoked the name of the Lord. 5. And unto Lot, who journeyed together with Abram, there were sheep, and oxen, and tents. 6. And the land was not capacious enough for them to dwell together, for their possessions were many; and the land was not capacious enough for them to

dwell together. 7. And there was strife between the feeders of the cattle of Abram, and between the feeders of the cattle of Lot: but the Chananians and the Pherezians were then inhabiting the land. 8. Abram therefore said to Lot, Let there not be strife between me and thee, and between my herdsmen and between thy herdsmen: for we are brother men. 9. Behold, is not the whole land before thee? be thou separated from me: if thou (goest) to the left, I (will go) to the right; or if thou (goest) to the right, I (will go) to the left. 10. And Lot, having lifted up his eyes, beheld all the region round about Jordan, that it was all watered, before that God overthrew Sodom and Gomorrah, as the paradise of God, and as the land of Egypt, until thou come to Zogor. 11. And Lot chose out for himself all the region round about Jordan; and Lot removed from the east: and they were separated each from his brother. 12. Moreover Abram dwelt in (the) land of Chanaan. But Lot dwelt in a city of the people who abode around, and pitched his tent in Sodom. 13. Now the men who (dwelt) in Sodom, (were) very wicked and sinful before God. 14. Moreover God said unto Abram, after that Lot had been separated from him, Look up with thine eyes, and gaze from the place where now thou art, towards (the) north, and (the) south, and the east, and the sea. 15. For all the land which thou seest, to thee will I give it, and to thy seed, until (the end) of time. 16. And I will make thy seed as

the sand of the earth; if any one is able to count out the sand of the earth, thy seed also shall be counted out. 17. Having arisen, journey thou through the land, both in the length of it, and in the breadth: for to thee will I give it, and to thy seed, unto the time (appointed). 18. And Abram, having removed his tent, came and dwelt by the oak that (is called) Mambre, which was in Chebrom: and he built there an altar to the Lord.

Insertions.

Verse 9. *Behold*, at the beginning, and is following it. The latter not in Al. MS. E. T. inserts it. The Vulg. has both.

Verse 13. *Who (dwelt) in*, before "Sodom." of Sodom, E. T. Sodomitæ, Vulg.

Verse 14. *Now art*, after "where." nunc es, Vulg. E. T. inserts "art."

Verse 17. *And to thy seed unto the time (appointed)*, at the end. See ver. 15.

Notes.

Verse 3. *Unto the wilderness* is governed by *he came*, not by *he went*. The meaning is evident—he went to the place whence he came. But they seem to have transposed the prepositions, the original being, "on his journeys," למסעיו; "from the south," מנגב. Reversusque est per iter quo venerat a meridie, Vulg., where "a meridie" seems to depend upon "reversus est."

Verse 6. *And the land was not capacious enough for them to dwell together*, repeated at the end, instead of "so that they could not dwell together," E. T. ולא יכלו לשבת יחדו. Comp. ch. xxxvi. 7. Al. MS. has καὶ οὐκ ἐδύναντο.

Verse 10. *The region round about*, τὴν περίχωρον. circa regionem, Vulg., and in ver. 11, regionem circa Jordanem. It was very probably a plain, as E. T.; but "surrounding," or "encircling," seems to be the idea of ככר. See Gesenius. Comp. ver. 12, ch. xix. 17, where it is opposed to the mountain. In Neh. xii. 28

it occurs with סביבות, de campestribus circa Jerusalem, Vulg. but qu. is that the character of the country about Jerusalem?

Until thou come, ἕως ἐλθεῖν, as thou comest, E. T. So ch. x. 19. באכה for בבאכה. The Vulg. has there “donec ingrediatis:” here, “venientibus.” Onk. ל מטי, pertingens ad.

Verse 11. *From the east*, מִקְדָּם. ab oriente, Vulg.; but E. T. “east,” is geographically right. So the Arab. ad orientem. See Judg. vii. 1. Onk. gives it the sense of “first.”

Verse 12. *In Sodom*, עַד. Toward, E. T. It seems clear from ch. xix. that he did dwell in Sodom; but the particle here, coupled with יאהל, may imply his gradual approach, as he pitched his tent at each removal nearer to the city. In Sodomis, Vulg.

Verse 14. *God*. יהוה. The Lord.

Verse 18. *By the oak*, παρὰ τὴν δρῦν. Comp. ch. xiv. 13. באלני, which the Arabic (see Bp. Patrick) takes to be a grove of oaks, so accounting for the preposition, which may have influenced our translators in giving it the meaning of a plain. See ch. xii. 6. *That* was at Siehem, this near Hebron. The Vulg. has juxta for ב, though adhering to its former rendering, “convallēm.” Where Abraham did not find a grove he planted one. Ch. xxi. 35, where Parkh. considers אֵשֶׁל to be an oak. Comp. 1 Sam. xxxi. 13, with 1 Chron. x. 12.

CHAPTER XIV.

1. Now it came to pass in the reign of Amarphal king of Sennaar, and of Arioch king of Ellasar, Chodollogomor king of Elam, and Thargal king of nations, 2. Made war with Balla king of Sodom, and with Barsa king of Gomorrha, and with Sennaar king of Adama, and with Sumobor king of Seboim, and (the) king of Balak, the same is Segor. 3. All these had combined together at the salt valley, which is the sea of salt. 4. Twelve years had they been subject to Chodollogomor: but in the thirteenth year they

revolted. 5. Now in the fourteenth year came Chodollogomor and the kings with him, and cut down the giants that (were) in Astaroth and Karnain, and strong nations together with them, and the Ommeans that (were) in the city Saveh, 6. And the Chorreans that (were) in the mountains of Seir, as far as the terebinthine tree of Pharan, which is in the wilderness. 7. And having returned, they came to the fountain of the judgement, which is Cades, and cut down all the rulers of Amalek, and the Amorrheans, that dwelt in Asason-thamar. 8. But there went out (the) king of Sodom, and (the) king of Gomorrha, and (the) king of Adama, and (the) king of Seboim, and (the) king of Balak, the same is Segor, and they put themselves in battle array against them, in the salt valley; 9. Against Chodollogomor king of Elam, and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar: the four kings against the five. 10. Now the salt valley (is full of) pits of asphaltus. Then the king of Sodom fled, and the king of Gomorrha, and they fell in (to them) there: but they that were left fled into the hill country. 11. Moreover they took all the horses of Sodom and Gomorrha, and all their food, and departed. 12. They took also Lot, the son of the brother of Abram, and his moveable goods, and went their way: for he was dwelling in Sodom. 13. But one of those who escaped, having arrived, reported (what had chanced) to Abram the passer over: now

he was dwelling by the oak (called) Mambre, (from Mambre) the Amorrhcan, the brother of Eschol, and the brother of Aunan, who were confederate with Abram. 14. Then Abram, having heard that Lot his nephew was led away captive, numbered his own home-born (servants), three hundred and eighteen, and pursued after them unto Dan. 15. And he fell upon them at night, he and his servants, and smote them, and pursued them as far as Choba, which is on the left of Damascus. 16. And he brought back all the horses of Sodom, and he brought back Lot his nephew, and all his possessions, and the women, and the people. 17. Moreover (the) king of Sodom came forth to a meeting with him, after he had returned from the slaughter [Heb. vii. 1] of Chodollogomor and of the kings that (were) with him, unto the valley of Sabu: this was the plain of the kings. 18. And Melchisedec king of Salem brought out bread and wine: moreover he was priest of the most high God. 19. And he blest Abram, and said, Blessed be Abram of the most high God, who created the heaven and the earth. 20. And blessed be the most high God, who hath rendered thine enemies subject unto thee. And Abram gave him a tenth of every thing. 21. Moreover (the) king of Sodom said unto Abram, Give me the men, but take the horses for thyself. 22. But Abram said to the king of Sodom, I will stretch forth my hand unto the Lord, the most high God, who created the heaven and the earth,

23. If I will take of any thing that is thine from a thread even to a shoe-latchet—that thou mayest not say, that I have made Abram rich. 24. Except what the young men have eaten, and the portion of the men that went in my company, Eschol, Aunan, Mambré: these shall take a portion.

Omissions.

Verse 5. *That (were)*, before “with him.” אִשָּׁר, Heb. *oi*, Al. MS.

Insertions.

Verse 1. *And*, before “Arioch,” et, Vulg. not in Al. MS.

Verse 2. *And with*, before “Sennaar,” et contra, Vulg. *With*, before “Sumobor,” contra, Vulg. They are not in Al. MS.

Verse 4. The pronoun *they*, αὐτοί, before “had been subject,” not in Al. MS.

Verse 5. *And*, before “Karnain,” thus making it a distinct place from Ashtaroth: it is not in Al. MS. The Syr. has it. Ashtaroth is mentioned singly as a city of Basan, Josh. xiii. 31, xii. 4; Deut. i. 4; 1 Chron. vi. 71.

Verse 9. *The*, before “four,” to correspond with the article before “five.”

Verse 14. *Lot*, before “his nephew.” *After them*, before “unto Dan.” (them), E. T.

Verse 16. *Of Sodom*, after “horses.” See v. 11.

Verse 20. *Abram*, before “gave him.” Thus determining Abram to be the giver. Heb. vii. 2. Eupolemus thought that Melchisedec had bestowed gifts on Abram. See Patrick ad loc. It is not in Al. MS.

Notes.

Verse 1. *In the reign*, ἐν τῇ βασιλείᾳ. Heb. בִּימֵי, “in the days,” the days of a king being the days of his reign. Comp. Is. i. 1.

Verse 3. *The salt valley*, &c. Then a valley, now a sea. Quæ locus est maris salis, Onk. quæ nunc est mare salis, Vulg. which

has vallem sylvestrem for עמק השרים. Vale of Siddim, E. T. τῶν ἄλσων, Symm. and Theod. They may have read אֲשֵׁרִים. Schl. or הורשים. Kreysig ap. Schleusn. conjectures that the LXX.'s reading should be ἀλσική. But it is more probable that not knowing the meaning of שָׂרִים, they were led to attach that of salt to it by the context, and comparison of ver. 10. And the proper reading in Symm. and Theod. may possibly be ἄλων.

Verse 5. *Giants.* רפאים. Rephaims, E. T. classed ch. xv. 20, among the inhabitants of the land given to Abram, where LXX. ῥαφαίμ. In Deut. ii. 20, they are called "giants" by E. T., and in Josh. xvii. 15. Gesenius connects them with the ילדי רפה. Offspring of Rapha, 2 Sam. xxi. 16, where E. T. "the giant." Has the word any connexion with the Arab. رفح, to exalt oneself, to be high? Josephus calls them "giants," and Jon. and Hieros. גבריא. See the note on Gen. vi. 4; and Josh. xii. 4, xiii. 12; Job xxvi. 5; Prov. xxi. 16; Eccus. xvi. 7.

Strong nations. את הזוזים. The Zuzims, E. T. תקפיא. robustos, Onk. Jon. robustos qui in iis (civitatibus degebant) Syr. fortes, Sam. together with them בהם. in Ham, E. T. cum eis, Vulg. and so the Sam. and Hieros. See Jerome, *Trad. Hebr.* and *de locis Hebr.* ב seems similarly used Ex. x. 9; Lev. i. 16. *The City.* Kiriathaim. So Hieros. comp. ch. xxiii. 2.

Verse 6. *The mountains.* ההרים. their mount, E. T. The Syr. and Arab. follow the LXX. so the Vulg. in montibus. Jonath. in the high mountains of Gabala. Hieros. in the mountains of Gabala.

The terebinthine tree. אֵיל. El, E. T. They may have read אלה. Is. i. 30; Josh. xxiv. 26; ch. xxxv. 4. The pistachia terebinthus, an evergreen tree, with fruit growing like grapes, attains a great age. See Barret. The Syr. has בטמת, by which this tree is probably meant. The Vulg. has campestris, and so the Samar., the Targums, and the Arabic. This was a different tree from that of Mamre, by which Abram dwelt. Tillemont, however, *Hist. des Emp.* Vol. II. p. 290, speaks of that of Mamre as a terebinth. The Jews taken captive by Adrian were sold at a fair held there, and called the fair of the terebinth. His authorities are Jerome and Eusebius. He mentions it again, Vol. IV. p. 243, as existing in the time of Constantine.

Verse 7. *The fountain of the judgement.* τὴν πηγὴν τῆς κρί-

σῶς. עֵין מִשְׁפַּט. En-mishpat, E. T. Fontem Misphat, Vulg. רִינָא. Onk. So Syr. and Arab. Jonath. connects it with Num. xx. 13, 14.

Rulers. שָׂרָה. the country, E. T. They may have read שָׂרִי. The Syr. has רִישִׁי. Comp. Neh. xii. 44.

Verse 11. *All the horses.* רֶכֶשׁ. "goods," E. T. For which they may have read רֶכֶב. A considerable part of the wealth of a chieftain of the plain might consist in his horses. In the next verse they render it by ἀποσκευή, *moveable goods*, or baggage. Schleusner thinks that רֶכֶשׁ denotes horses specially, rather than any other cattle. Comp. ch. xxxi. 18, on which see Parkh. It is, however, distinguished from סוּסִים, 1 Kings iv. 28, where E. T. has "dromedaries." Or did they read רֶמֶךְ? See Parkh. on Esth. viii. 10, where also we find both סוּסִים and רֶכֶשׁ. In Micah i. 13, E. T. has for it "swift beast," and LXX. ἵππευόντων. ἀποσκευή may include animals, especially beasts of burthen, sumpters. Gesenius considers רֶכֶשׁ to denote a particularly fine breed of horses, and compares the Arabic رَكَبَ to gallop, or to move the feet violently. "Quadrupedante putrem sonitu quatit ungula campum." The Syr. has רֶכֶשָׁא for "horses," James iii. 3.

Verse 13. *The passer over.* הָעֶבְרִי. "the Hebrew," E. T. So called as having migrated from the farther side of the Euphrates. See Josh. xxiv. 2, 3. Transfluviali, Aug. *Qu. sup. Gen.* xxix. See Lightfoot, *Chor. Dec.* x. 1. "Denique Abraham transitus dicitur," perhaps transitor. Ambrose, *de Abr.* ii. 1. This seems a more probable derivation than that from Eber. ch. x. 21.

By the oak. See ch. xiii. 18. Al. MS. has ἐν.

Verse 14. *Nephew.* אָחִיו. "his brother," E. T. He was his nephew, as appears from ver. 12, ch. xi. 31, xii. 5. Relations so near as this were often called brothers. See ch. xiii. 8. Al. MS. has ἀδελφός.

Numbered. יָדָק. "armed," E. T. "led forth," E. M. numeravit, Vulg. He drew them out, as a weapon from its place, seems the meaning of the Heb. word, and of course in doing so he numbered them. They may, however, with the Samar. have read יָדָק, which signifies "to inspect," in Syr. and Chald. It is used for παρακύπτω, Joh. xx. 5, 11; 1 Pet. i. 12; and in the Targ. of Jonath. Gen. xix. 28; and Hieros. Gen. xviii. 16. Gesenius inter-

prets ירק, "caused them to draw their swords;" which comes near to the E. T.

His own. ἰδίους. חֲנִיכִי, initiated, or dedicated to the service of the true God. trained, E. T. instructed, E. M. Comp. Prov. xxii. 6. he would consider such peculiarly his own. See Joh. i. 11; 1 Tim. v. 8.

Verse 15. *He fell upon* hardly expresses the Heb. יחלק. "he divided himself against them," E. T. probably attacking their camp in several places at once. See Patr.

Verse 17. *Plain,* עמק, dale, E. T. The valley of the Jordan might be called either. As they have βασιλείων, *kings*, in the pl. for מלך, they may have supposed this to have been the field of battle, where the four encountered the five. In 2 Sam. xviii. 18 they have κοιλάδι τοῦ βασιλέως.

Verse 19. *Who created,* יָקַן, "possessor," E. T. qui creavit, Vulg. In ver. 22, however, it has possessorem. Comp. Prov. viii. 22, Jer. xxxix. (xxxii.) 15. Maimonides, *M. Nev.* ii. 13, referring to this passage, has "creatorem." See Spencer, *de Leg. Hebr.* i. 4. 10; and so the Persic version.

CHAPTER XV.

1. MOREOVER after these things there was a word of the Lord unto Abram in a vision (wherein the Lord appeared unto him) saying, Fear not, Abram; I cast a shield over thee: thy reward shall be great exceedingly. 2. But Abram saith, Sovereign Lord, what wilt thou give me? now am I departing childless; but the son of Masck, the female (servant) born in my house, (is) this Eliczer of Damascus. 3. And Abram said, Since thou hast not given me seed, therefore the man born in my house will be mine heir. 4. And immediately there was a voice of the Lord unto him, saying, That man shall not be

thine heir ; but he that shall proceed out of thee, the same shall be thine heir. 5. Moreover he led him forth, and said to him, Look up now unto the heaven, and count the stars, if thou be able to count them out. And he said, So shall thy seed be. 6. And Abram believed God, and it was accounted to him for righteousness. 7. Moreover he said unto him, I (am) God who brought thee forth out of the land of the Chaldeans, so as to give thee this land to inherit. 8. But he said, Sovereign Lord, after what manner shall I know that I shall inherit it? 9. Then he said to him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a pigeon. 10. He took him therefore all these, and divided them in the midst, and set them opposite to each other : but the birds he divided not. 11. Then there came birds down upon the carcases, upon the parts thereof which had been cut asunder : and Abram sat with them. 12. Now about sunset a trance fell upon Abram : and, behold, a terror, dark (and) great, falleth upon him. 13. And it was said unto Abram, Knowing thou shalt know that thy seed shall be a sojourner in a land not its own ; and they shall enslave them, and shall evil entreat them, and shall humble them, four hundred years. 14. But the nation to whom they shall be in slavery, will I judge : moreover after this they shall come forth hither with much substance. 15. But thou shalt depart unto thy fathers in peace, being

nourished in a good old age. 16. Moreover in the fourth generation they shall return hither; for until now the sins of the Amorrheans are not yet filled up. 17. Now when the sun was about (its) setting, there was a flame: and, behold, a smoking oven, and lamps of fire, which passed between those severed parts. 18. In that day the Lord made a covenant with Abram, saying, To thy seed will I give this land, from the river of Egypt unto the great river Euphrates. 19. The Keneans, and the Kenezeans, and the Kedmoneans, 20. And the Chetteans, and the Pherezeans, and the Raphain, 21. And the Amor-rheans, and the Chananeans, and the Eveans, and the Gergescans, and the Jebuseans.

Omissions.

- Verse 4. *Thy bowels*, for which they have *thee*.
- Verse 5. *To him*, before "so." Comp. *Insertions*.
- Verse 14. *Also*, before "the nation."
- Verse 18. *The river*, before "Euphrates." So the Vulg.

Insertions.

- Verse 1. *Moreover*, at the beginning; itaque, Vulg. *Shall be* before "great." See Geddes and Rosenmüller, ap. Barret.
 - Verse 4. *Was*, ἐγένετο, before "a voice of the Lord," (came, E. T. factus est, Vulg.
 - Verse 5. *To him*, before "look up," illi, Vulg.
 - Verse 6. *Abram*, before "believed." So Vulg.
 - Verse 11. *Upon the parts thereof which had been cut asunder* after "carcasses." See ver. 17.
 - Verse 13. *And shall humble them*, before "four hundred years."
 - Verse 21. *And the Eveans*, before "and the Gergeseans."
- The Sam., T. and V. have it after. See Exod. xxiii. 23, Josh. iii. 10 ix. 1.

Notes.

Verse 2. *The son of Masek the female (servant) born in my house*, בן משק ביתי, “the steward of my house,” E. T. filius procuratoris, Vulg. They took משק to be a proper name, but why of a female servant, I cannot tell. E. T. is explained by considering משק to mean discursitationis; thus f. d. will be one who is constantly moving about the house, and superintending its affairs. See Hor. Sat. ii. 6. 107. So Parkh., Schleusn., Simon. and Gesen. give it the meaning of possession, i. q. משך. See Job xxviii. 18. Schultens has pectinationis, as one who keeps the house neat and clean, as it were combing it. So “comptus” is used in Latin. *Eliezer (of) Damascus*, so the Vulg. Damascus. I suppose it means Damascene. Parkh. takes it as a proper name, and divides אלי עזר into two words, which he translates “is my help.” See on the ver. Prof. Lee, ap. Barret, and comp. ver. 3.

Verse 4. *Immediately*, εὐθύς, statim, Vulg. הנה, behold. So Symm. 2 Sam. iii. 22. The interjection may be thought to imply a rapid succession of events. *Voice*, φωνή, דבר. Comp. ch. xi. 1, and 1 Cor. xiv. 10.

Verse 6. *God*. “The Lord.” And so in ver. 7. See Rom. iv. 3, Gal. iii. 6, James ii. 23.

Verse 7. *Land*, χώρας. “Ur,” E. T. Comp. ch. xi. 28, 31.

Verse 10. *Them opposite to each other*, איש בתרו לקראת רעהו, “Each piece one against another,” E. T. cujusque partem e regione suæ alterius, Tun. et Tr. utrasque partes contra se altrinsecus, Vulg. The original phrase can hardly be translated literally. Comp. Jer. xxxiv. 18, 19.

Verse 11. *Sat with them*, ישב אתם, “drove them away,” E. T., Vulg., Targ. Parkhurst prefers the version of the LXX. E. T. derives it from נשב, explained “to drive away by blowing.” Aquila has ἀποσόβησεν. Flies might be driven away by blowing, but one should think hardly birds. Comp. however Ps. x. 5, xii. 5, Mal. i. 13. Grotius says of the derivation from ישב, “quod non improbandum, ut indicetur mora diutina Abrahami posterum in Ægypto. Auctores enim generis pro suo genere sumuntur.”

Verse 12. *A trance*. He was in a condition similar to that of Adam, ch. ii. 21. August. Qu. sup. Gen. 30 and 80, has “pavor,” which implies consciousness.

Verse 13. *It was said*, “he said,” E. T. dictum est, Vulg. *They shall enslave them*, עבדום, “shall serve them,” E. T. subjicient eos servituti, Vulg. So Onk., Jon., Syr. and Arab. It is generally used in this sense with ב following. See Gesen. on עבר.

Verse 15. *Nourished*, τρᾶφείς, for which ταφείς, or ταφθείς, has been suggested, תקבר, “thou shalt be buried,” E. T. Aug. *de C. D.* 16. 24. has nutritus. So Philo ap. Schleusn.

Verse 17. *A flame*, φλόξ, עלטה, “dark,” i. e. darkness, E. T. In Ezek. xii. 6 they have κεκρυμμένος for בעלטה, where E. T. “in the twilight.” They may have read להטה, or φλόξ should be νύξ. Schl.

CHAPTER XVI.

1. MOREOVER Sara, the wife of Abram, had not borne (children) to him: now she had an Egyptian maid, whose name (was) Agar. 2. Sara therefore said unto Abram, Behold, the Lord hath restricted me from bearing (children); go in then unto my maid, that I may procure children from her: so Abram hearkened to the voice of Sara. 3. And Sara, the wife of Abram, having taken Agar the Egyptian, her maid, after that Abram had dwelt ten years in (the) land of Chanaan, gave her to Abram her husband (as) his wife. 4. And he went in unto Agar, and she conceived, and saw that she is with child; and (her) mistress was despised in her sight. 5. Sara therefore said unto Abram, I am wronged by thee: I gave my maid into thy bosom: but she having seen that she is with child (hath become so proud that) I have become despised in her sight: may God judge between me and thee. 6. Then Abram said unto Sara, Behold

thy maid (is) in thine hands; treat her as may be pleasing to thee. And Sara entreated her evil; and she fled from her face. 7. But an angel of the Lord found her at the fountain of water in the wilderness, at the fountain in the way to Sur. 8. And the angel of the Lord said to her, Agar, Sara's maid, whence comest thou? and whither goest thou? and she said, I flee from the face of Sara, my mistress. 9. Then the angel of the Lord said to her, Return to thy mistress, and be thou humbled under her hands. 10. And the angel of the Lord said to her, Multiplying I will multiply thy seed, and it shall not be numbered for the multitude (thereof). 11. And the angel of the Lord said to her, Behold, thou art with child, and thou shalt bring forth a son, and shalt call his name Ismael; for the Lord hath attended to thy low estate. 12. He shall be a wild man; his hands (shall be) against all (men), and the hands of all against him; and in the presence of all his brethren shall he dwell. 13. And she called the name of the Lord who spake unto her, Thou God that lookest on me: for she said—for even face to face have I seen (him) that hath appeared to me. 14. Wherefore she called the well, (The) well where I saw face to face: behold, (it is) between Cades and between Barad. 15. And Agar bare a son to Abram; and Abram called the name of his son, whom Agar bare to him, Ismael. 16. Moreover Abram was (of the age) of eighty-six years, when Agar bare Ismael to Abram.

Omissions.

Verse 2. *Now*, after “behold.” So Vulg.

Verse 3. *As*, before “his wife.” ל, Heb. “to be,” E. T. viro suo uxorem, Vulg.

Verse 4. *Her*, before “mistress.”

Verse 12. *And*, at the beginning. So Vulg.

Verse 13. Either *here*, הָלַם, or *after*, אַחֲרֵי. Schleusn. prefers the latter, but would read ἐνώπιος sc. εἰμι, for ἐνώπιον. præsens sum. Comp. however, 1 Sam. vii. 2, 2 Chr. xxxiv. 31, where the sense of אַחֲרֵי is such as might be rendered by ἐνώπιον. Comp. ver. 14. The Vulg. has profecto hie vidi posteriora videntis me, as if in allusion to Ex. xxxiii. 23.

Insertions.

Verse 8. *The angel of the Lord—to her*, before “Agar.”

Verse 15. *To him*, after “bare.”

Notes.

Verse 2. *That*, אִוֵּל, “it may be that,” E. T. Comp. Ex. xxxii. 30.

Verse 5. *I am wronged by thee*, ἀδικουμαι ἐκ σοῦ, חֲמָסִי עֲלֶיךָ, my wrong (be) upon thee, E. T. דִּין לִי עֲלֶיךָ, judicium habeo contra te, Onk. כָּל עוֹלָבְנִי מִיָּנֶךָ, omnis afflictio mea ex te, Jon. iniquè agis contra me, Vulg. injuriæ mihi factæ pœna sit in te, Schultens. Comp. Jer. li. 35. It seems better to take it as an assertion than as an imprecation.

Verse 6. *Treat* (or use) *her*, χρῶ αὐτῇ, utere, Vulg. עָשִׂי לָהּ, do to her, E. T. See ver. 9.

Verse 9. *Be thou humbled*, חֲתַעֲנִי, submit thyself, E. T. to her ill usage, vv. 6, 11.

Verse 11. *Attended to thy low estate*, or *listened to thy humiliation*, שָׁמַע אֶל עֲנִיךָ, heard thy affliction, E. T. Comp. Luke i. 48. Her humiliation might partly consist in harsh and injurious words, spoken against her by Sara. Or it may mean, the complaints which she uttered in her humiliation.

Verse 13. *Face to face have I seen (him) that hath appeared to me*. “Have I also here looked after him that seeth me?” E. T. See *Omissions*, and comp. Ex. xxxiii. 11. Onk. has בָּתָר רִאֲתַנְלִי לִי, postquam apparuit mihi. רִאֲהָ, to have this meaning, should be in Niph'al, with אֶל or ל following.

CHAPTER XVII.

1. Now Abram was (at the age) of ninety-nine years: and the Lord appeared to Abram, and said to him, I am thy God: be thou well pleasing in my sight, and become blameless. 2. And I will establish my covenant between me and between thee: and I will multiply thee exceedingly. 3. And Abram fell on his face, and God spake to him, saying, 4. And I, behold, my covenant (is) with thee: and thou shalt be father of a multitude of nations. 5. And thy name shall no longer be called Abram, but thy name shall be Abraham: for I have made thee a father of many nations. 6. And I will increase thee very exceedingly; and I will make thee into nations, and kings shall proceed from thee. 7. And I will establish my covenant between thee and between thy seed after thee, unto (all) their generations, for a perpetual covenant, to be thy God, and (the God) of thy seed after thee. 8. And I will give to thee, and to thy seed after thee, the land in which thou sojournest, all the land of Chanaan, for a perpetual possession, and I will be God to them. 9. And God said to Abraham, Now thou shalt keep my covenant, thou and thy seed after thee, unto (all) their generations. 10. And this (is) the covenant which thou shalt keep, between me and you and between thy seed after thee, unto (all) their generations: every male of you shall be circumcised. 11. And ye shall be circumcised as to the

flesh of your foreskin, and it shall be for a sign of the covenant between me and you. 12. And a child (at the age) of eight days shall be circumcised among you: every male unto (all) your generations, both home-born and he that is bought with money, from every son of a stranger, who is not of thy seed. 13. By circumcision shall the home-born (servant) of thy family be circumcised, and he that is bought with money; and my covenant shall be upon your flesh for a perpetual covenant. 14. And an uncircumcised male, who shall not be circumcised as to the flesh of his foreskin on the eighth day, that soul shall be destroyed from among its race: because he has disannulled my covenant. 15. And God said to Abraham, Sara thy wife—her name shall not be called Sara, Sarah shall be her name. 16. Moreover I will bless her, and will give thee a child of her: and I will bless it, and it shall be (increased) into nations, and kings of nations shall be of it. 17. And Abraham fell on his face, and laughed, and spake in his thought, saying, Shall there be a son born to him that is an hundred years old? and shall Sarah, (being of the age) of ninety years, bear? 18. Abraham also said unto God, This Ismael—may he live before thee! 19. Then God said unto Abraham, Yea; behold, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant unto him, for a perpetual covenant, to be God to him, and to his seed after him. 20. But concerning

Ismael, behold, I have hearkened unto thee; and behold, I bless him, and will increase him, and will multiply him exceedingly: twelve nations shall he beget, and I will grant him (to be increased) into a great nation. 21. But unto Isaac will I establish my covenant, whom Sarah shall bear thee at this season in the next year. 22. Then God finished speaking unto him, and went up from Abraham. 23. And Abraham took Ismael his own son, and all his home-born (servants), and all those that were bought with money, and every male (child) of the men that (were) in the house of Abraham, and circumcised their foreskins, in the course of that day, according as God had spoken to him. 24. Now Abraham was (at the age) of ninety-nine years, when he was circumcised as to the flesh of his foreskin. 25. Ismael also his son was (at the age) of thirteen years, when he was circumcised as to the flesh of his foreskin. 26. So in the course of that day, Abraham was circumcised, and Ismael his son, 27. And all the men of his house, and his home-born (servants) and they that were bought with money out of alien nations.

Omissions.

Verse 7. *Between me and*, before “between thee.” Al. MS. has μέσον ἐμοῦ καί. See ver. 10. The ל before אלהים. Comp. ver. 8, where they have εἰς Θεόν. Ut sim Deus tuus, Vulg.

Verse 13. *Thy*, before “money.” So the Samaritan. Comp. ver. 23.

Verse 15. *But*, before “Sarah.” Al. MS. has ἀλλά.

Verse 23. *His*, before “money.” So the Samar. comp. vv. 12, 13, 27.

Verse 27. *Were circumcised with him*, at the end. Al. MS. has περιέτεμεν αὐτούς.

Insertions.

Verse 12. *Both*, before “home-born.”

Verse 14. *On the eighth day*, after “foreskin.” So the Samar. comp. ver. 12.

Verse 15. *Shall be*, after “Sarah,” supplied in E. T.

Verse 17. *Saying*, after “thought.”

Verse 19. *Unto Abraham*, after “said.” Ad Abraham, Vulg. *Behold*, after “yea.”

To be to him God, and, after “covenant.” It is not in Al. MS. The change in the Heb. from אֵת to ל, with an omission of the connecting ו, may have led them to insert it. The Vulg. has “et.”

Verse 20. *Behold*, after “Ismael.” *And*, after “thee.”

Notes.

Verse 1. *Thy*, יְדִי. “Almighty,” E. T. Comp. ver. 7, and see ch. xxxv. 11.

Be well pleasing. Comp. ch. v. 22.

Verse 4. *Multitude*, חֲמִין. “Many,” E. T. and in ver. 5, where they have πολλῶν. See Rom. iv. 17, and comp. ch. xxviii. 3, xlviii. 4. The E. margin has “multitude.”

Verse 10. *Thou shalt keep*. תִּשְׁמְרוּ, “Ye shall keep.” They retain the singular, from ver. 9.

Verse 14. *Its race*, עַמִּיה. “His people,” E. T. Comp. ch. xxxiv. 16; Acts vii. 19; 2 Cor. xi. 26; Gal. i. 14; Phil. iii. 5.

Verse 16. *Bless it*, בִּרְכָתֶיהָ. “Bless her,” E. T. In the clause immediately preceding, the Heb. has אֶתָּה for “her.” Filium, cui benedicturus sum, Vulg. Et benedicam eum, Sam. and Syr. Al. MS. has αὐτόν. αὐτὸ refers to τέκνον.

Verse 17. *Thought*. לֵב, heart. In Scripture the heart is very remarkably pointed to as the seat of thought, rather than the brain. Comp. ch. xxiv. 45, xxvii. 41, xxxiv. 3; Ex. xxxv. 5, 35; Lev. xix. 17; Num. xv. 37; Josh. v. 1, xxii. 5; Is. xiv. 13; Dan. ii. 30; Matt. xv. 19; Acts viii. 22; ch. vi. 5.

Verse 18. *This*, לוֹ. O that, E. T. Utinam, Vulg. Possibly they may have had לוֹא in their copy of the Heb. and mistaken it for לוֹא.

Verse 20. *Nations*. נָשִׂיא, Princes. It amounts to the same thing; each prince becoming the origin of a tribe, or nation. See Forster's *Arabia*.

CHAPTER XVIII.

1. MOREOVER God appeared to him at the oak Mambre, as he was sitting at the door of his tent at mid-day. 2. For having looked up, he saw with his eyes, and, lo! three men were standing over him; and having seen (them) he ran forward to meet them from the door of his tent; and he worshipped, bending down to the ground. 3. And he said, Lord, if haply I have found favour before thee, pass not by thy servant. 4. Let water now be fetched, and let them wash your feet, and cool yourselves under the tree. 5. And I will fetch bread, and ye shall eat, and after that ye shall pass on upon your way, (having obtained that) for which ye have turned aside unto your servant. And he said, Do thus, as thou hast said. 6. And Abraham hastened into the tent unto Sarah, and said to her, Hasten, and knead three measures of fine flour, and make cakes baked under the ashes. 7. And Abraham ran unto the kine, and took a young calf, tender and good, and gave it to the servant, and he hasted to dress it. 8. He took also butter and milk, and the young calf which he had dressed, and set before them, and they did eat: but he himself stood

beside them under the tree. 9. Then he said unto him, Where is Sarah thy wife? so he answering, said, Behold, in the tent. 10. Then he said, At this season precisely, returning I will come unto thee, and Sarah thy wife shall have a son. Now Sarah was listening at the door of the tent, being behind him. 11. Moreover Abraham and Sarah (were) aged, well stricken in years; and it had ceased to be with Sarah after the manner of women. 12. So Sarah laughed within herself, saying, It hath not yet been (thus) with me until now; my husband also is aged. 13. And the Lord said unto Abraham, Wherefore did Sarah laugh within herself, saying, Shall I indeed bear a child? forasmuch as I am grown old. 14. Shall anything be impossible with God? at this season precisely I will return unto thee, and Sarah shall have a son. (Rom. ix. 9). 15. But Sarah denied (it), saying, I laughed not; for she was afraid. And he said to her, Nay, but thou didst laugh. 16. Then the men, having risen up from thence, looked in the direction of Sodom and Gomorrah; Abraham also went with them, bringing them on their way. 17. Moreover the Lord said, I will not conceal from Abraham my servant the things which I do; 18. Seeing that Abraham shall be made a great and populous nation, and all the nations of the earth shall be blessed in him. 19. For I know (him), that he will charge his sons, and his family after him, and they will keep the ways of the Lord, to do righteousness and judgment; that the Lord may bring upon

Abraham all that he hath said unto him. 20. Moreover the Lord said, The cry of Sodom and of Gomorrha have been multiplied unto me: and their sins are very great. 21. Having descended therefore I will see, whether, according to their cry which cometh unto me, they are consummated: but, if not, that I may know. 22. And the men, having turned away from thence, came to Sodom. But Abraham still was standing before the Lord. 23. And Abraham, having drawn near, said, Wilt thou destroy the righteous with the ungodly? and shall the righteous be as the ungodly? 24. If there shall be fifty righteous in the city, wilt thou destroy them? Wilt thou not release all the place for the sake of the fifty righteous, if they be in it? 25. Not so wilt thou do, as this thing, to slay a righteous with an ungodly man: and (so) the righteous shall be as the ungodly: by no means. Wilt not thou—that judgest all the earth—do judgement? 26. Then the Lord said, If there be in Sodom fifty righteous in the city, I will forgive the whole city, and all the place, because of them. 27. And Abraham answering said, Now I have begun to speak unto my Lord: but I am earth and ashes. 28. But if the fifty righteous were diminished to forty-five, wilt thou on account of five destroy all the city? And he said, I will not destroy, if I find there forty-five. 29. And he added yet to speak unto him, and said, But if forty be found there? And he said, I will not destroy, for the sake of the forty. 30. And

he said, What, O Lord,—if I shall speak? yet if thirty be found there? And he said, I will not destroy, for the sake of the thirty. 31. And he said, Since I have (permission) to speak unto the Lord—then if twenty be found there? And he said, I will not destroy, if I find twenty there. 32. And he said, What, O Lord—if I shall speak yet once? then if ten be found there? And he said, I will not destroy, for the sake of the ten. 33. Then the Lord departed, when he had ceased speaking to Abraham: and Abraham returned unto his place.

Omissions.

Verse 4. *A little*, before “water.”

Verse 5. *A morsel of*, before “bread.” They may have thought these expressions derogatory to Abraham’s hospitality. The more truly hospitable, however, the man was, the more likely he would be to use them.

Verse 10. *Lo.* לֹהֵן.

Verse 20. *Because*, twice, before “the cry;” and before “their sins.”

Verse 24. See *Insertions*.

Insertions.

Verse 2. *His*, before “tent.”

Verse 5. *Upon your way*, after “pass on.”

Verse 8. *And they did eat*, out of its place, which according to the Heb., Sam., Onk., Syr. and Arab. is at the end of the verse. The Vulg. begins the 9th verse with it: “Cumque comedissent.” Jonath. has: “And it seemed to him as though they ate.”

Verse 9. *Answering*, before “said.”

Verse 13. *Within herself*, after “laugh.” Comp. ver. 12.

Verse 15. *To her*, after “he said.” Not in MS. Alex.

Verse 16. *And Gomorrha*, after “Sodom.” If Gomorrha was situated (according to Mr De Sauley) at the N. W. angle of the Dead Sea, and Sodom at the S. W., they could hardly look at them both at once. Abraham, ch. xix. 28, might look first at one, and then at the other, having no intention to go to either.

Verse 17. *My servant*, after “Abraham.” The Jerus. Targ. has רַחֲמִי, amico meo.

Verse 19. *All*, after “Abraham.” Omnia, Vulg.

Verse 20. *Unto me*, after “multiplied.” Not in Al. MS.

Verse 23. *And shall the righteous be as the ungodly?* at the end. See ver. 25.

Verse 24. *Them*, after “destroy.” It supplies the place of “and” omitted.

All the, before “place.” Not in Al. MS. Comp. ver. 26.

Verse 26. *The whole city, and*, before “all the place.” Not in Al. MS.

Verse 27. *My*, before “Lord.” Not in Al. MS. Meum, Vulg.

Am, before “earth,” supplied by E. T. sim, Vulg.

Verse 28. *To forty*, before “five.” Not in Al. MS. The number is the same.

Notes.

Verse 1. *The Oak*, אֵלֶּנִּי. “The plains,” E. T. The Syr. and Arab. have “oak.” Comp. ch. xiv. 6; and ver. 4.

Verse 3. *Haply*, ἄρα, Acts xvii. 27.

Before, ἐναντίον, Luke xxiv. 19.

Verse 4. *Now*, δὲ, Luke ii. xv.

Let them wash. This was performed by servants, not by the guests themselves. Bp Patrick. See Luke vii. 38; and xxii. 27; comp. with John xiii. 5.

Cool yourselves, הִשְׁעֲנוּ. “Rest yourselves,” E. T. Repose under the tree would have the effect of cooling them.

Verse 5. *Ye shall eat*, מֵעֵרֹ לְבַבְכֶּם. Comfort ye your hearts, E. T. They put the cause for the effect. Comp. ver. 8.

He said, יֹאמְרוּ, “they said.” So in ver. 9. In the 10th verse the Heb. is in the singular, comp. ver. 3. In ver. 13 the verb is governed by Κύριος.

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Verse 10. *At this season precisely*, κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας. So Schleusner, “præcisè—ita ut momenta etiam hujus temporis observem.” כַּעַת חַיָּה, according to the time of life. This may be a double rendering of the Heb. words. τοῦτον may represent הַזֶּה, mistakenly read for חַיָּה. Comp. ch. xvii. 21. In 2 Kings iv. 16 we have the same expressions, with the addition of ζῶσα. Comp. 1 Sam. xxv. 6, where they have εἰς ὥρας for לְחַי, to him that liveth. The words εἰς ὥρας are omitted Rom. ix. 9. Hammond, on that verse, conjectures τῆς ὥρας as the reading of the LXX. A similar phrase is to be found in the Greek writers, as Hesiod. *Theog.* 58: ἄλλ’ ὅτε δὴ ῥ’ ἐνίαυτος ἔην...περὶ δ’ ἔτραπον ὥραι· and Aristoph. *Aves*: περιτελλομέναις ὥραις...ἔβλασταν Ἐρως.

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Verse 14. Compare the Angel’s address to Mary, Luke i. 37. Zech. viii. 6. *At this season*, see ver. 10.

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CHAPTER XIX.

1. MOREOVER the two angels came unto Sodom at evening: now Lot was sitting by the gate of Sodom: Lot therefore, having seen (them) rose up to meet them, and worshipped (bending down) with his face to the ground, 2. And said, Behold, Lords, turn ye aside unto the house of your servant, and lodge (there), and wash your feet; and, having risen early in the morning, ye shall depart upon your journey. And they said, Nay, but in the street we will lodge. 3. And he constrained them, and they turned aside unto him, and entered into his house: and he made them a banquet, and baked for them unleavened (loaves), and they did eat. 4. But before they lay down to sleep, the men of the city, the Sodomites, encircled the house about, from youth to aged man, all the people together. 5. And they called Lot forth,

and said unto him, Where are the men who came in unto thee to night? bring them forth unto us, that we may have their company. 6. So Lot came forth unto them unto the space before the door; moreover he left the door a little open behind him: 7. Then he said to them, Not so, brethren; may you not do (so) wickedly. 8. Now I have two daughters, who have not known man: I will bring them out unto you, and use ye them as may seem good to you: only unto these men may you not do an unrighteous thing; because that (to be thus protected) they have entered under the shadow of my roof-beams. 9. But they said to him, Stand away (from the door) there: thou hast come in to sojourn, and whether also to judge judgement? now therefore we will harm thee [Alex. MS.] more than them. And they pressed upon the man, (upon) Lot, exceedingly, and drew near to break the door. 10. But the men, having stretched forth their hands, drew Lot in unto them into the house, and they shut the door of the house. 11. Also the men who were at the door of the house they struck with defect of sight, both small and great, and they became exhausted in seeking for the door. 12. Then the men said unto Lot, Are there here to thee sons-in-law, or sons, or daughters? or if there is to thee any other (connexion) in the city, bring them forth out of this place. 13. For we destroy this place: for their cry is lifted up before the Lord, and the Lord hath sent us to obliterate it.

14. So Lot went out, and spake unto his sons-in-law, who had taken his daughters (to wife), and said, Arise, and come forth out of this place, for the Lord obliterate the city. 15. But he seemed to jest in the sight of his sons-in-law. Now when it was early in the morning, the angels hastened Lot, saying, Having arisen, take thy wife, and thy two daughters, whom thou hast, and come forth, lest thou also perish together with the wickednesses of the city. 16. And they were troubled; and the angels took hold of his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him. 17. And it came to pass when they had led them forth, they also said, Saving save thou thy life: thou shalt not look around unto the things (that are) behind, nor stay in all the region round about: save thyself (by retiring) unto the mountain, lest thou be taken with (the rest). 18. But Lot said unto them, Lord, I entreat: 19. Since thy servant hath found mercy in thy sight, and thou hast magnified thy righteousness which thou doest towards me, that my soul may live: yet I shall not be able to escape safe to the mountain, lest the evils overtake me, and I die: 20. Behold, this city (is) near, so that I may take refuge there, which is small: and there I shall be in safety: is it not small? and my soul shall live because of thee. 21. And he said to him, Behold, I have had thy person in admiration as to this matter also, so as not to overthrow the city concerning which thou hast

spoken. 22. Haste therefore, so as to take refuge there : for I shall not be able to do anything, until thou be come there : therefore he called the name of that city, Segor. 23. The sun came forth upon the earth, and Lot entered into Segor. 24. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. 25. And he overthrew those cities, and all the region round about, and all them that dwelt in the cities, and the things that grew out of the ground. 26. And his wife looked upon the things (that were) behind, and became a pillar of salt. 27. Now Abraham went very early in the morning unto the place where he had stood before the Lord. 28. And he looked in the direction of Sodom and of Gomorrha, and in the direction of the (region) round about, and beheld ; and, lo ! a flame ascended out of the land, as (the) vapour of a furnace. 29. And it came to pass while God obliterated all the cities of the neighbouring district, God remembered Abraham, and sent forth Lot out of the midst of the overthrow, while he overthrew the cities wherein Lot dwelt. 30. Moreover Lot went up out of Segor, and settled in the mountain, he, and his two daughters with him ; for he was afraid to dwell in Segor, and he dwelt in the cave, he, and his two daughters with him. 31. Now the elder said unto the younger, Our father is becoming old, and there is no one upon the earth, who will come in unto us, as befitteth all the earth. 32. Come, and let us give our father wine to drink,

and sleep with him, and raise up seed from our father. 33. So they gave their father wine to drink that night; and the elder, having come in, slept with her father that night; and he was not conscious in his lying down, and in his rising up. 34. Then it came to pass on the morrow, the elder also said unto the younger, Behold, I slept yesterday with our father: let us give him wine to drink also this night, and, having gone in, do thou sleep with him, and let us raise up seed from our father. 35. So in that night likewise they gave their father wine to drink; and the younger, having come in, slept with her father; and he was not conscious in his lying down, and in his rising up. 36. And the two daughters of Lot conceived by their father. 37. And the elder bare a son, and called his name Moab, saying, By my father. 38. The same (is) father of (the) Moabites, (who exist as a nation) unto the present day. 39. Moreover the younger also bare a son, and called his name Amman, saying, Son of my people. The same (is) father of (the) Ammanites, (who exist as a nation) unto the present day.

Omissions.

Verse 3. *Greatly*, מַאֲדָּה, after "constrained them."

Verse 9. *And they said, This one (fellow)*, before "come in to sojourn." They alter the person of the verb. So the Vulg. ingressus es.

Verse 12. *Besides. any*, מִי עוֹד, after "Lot." The Al. MS. has τις.

Thy, before "sons," and before "daughters." The idea of מִי is expressed in the concluding part of the verse by εἷς τις, and עוֹד by ἄλλος. Habes hic quempiam tuorum? Vulg.

Verse 16. *And they brought him forth, and set him without the city,* at the end, implied in ver. 17, where the Vulg. has *ibique*.

Verse 20. *Now,* נַעַן, after “behold.” So the Vulg. Also the ה before עַר, expressed in Al. MS. by הָ.

Oh, אַה, before “let me escape,” may perhaps be considered as rendered by *καί. et*, Vulg.

Verse 28. *Of the land,* before of “the plain.” Al. MS. has τῆς γῆς. The γῆ περίχωρος, or the plain, may mean the land on both sides of the lake, on the east of which, according to De Sauley, Zeboim was situated.

Insertions.

Verse 9. *To him,* after “they said.” Not in Al. MS. *illi*, Vulg.

Verse 10. *Of the house,* after “door.”

Verse 15. *Thou also,* καὶ σύ, before “perish.” Not in Al. MS. *et tu*, Vulg.

Verse 17. *Saving,* before “save.” Perhaps they meant to express by it the formula הַמָּלֵט עָלַי, “escape for,” E. T. The Vulg. has simply, *salva animam tuam*.

Verse 20. *I,* ἐγώ, before “may take refuge.” So the Vulg. *possum fugere*.

Because of thee, at the end. Comp. ch. xii. 13.

Verse 28. *Out of,* before “the land.” Not in Al. MS. *de*, Vulg.

Verse 29. *All,* before “the cities.”

Verse 30. *He,* after “mountain.” Not in Al. MS. *The* before “cave.” As if the place was known. *With him,* at the end.

Verse 32. *And,* after “come.” Al. MS. has οὖν, therefore.

Verse 33. *That night,* after “her father.”

Verse 37. *Saying, By my father,* after “Moab,” of which name it is the interpretation.

Verse 39. *Amman, saying.* As the Heb. is not עַמּוֹן, but בֶּן עַמּוֹי, the foregoing seems to be the insertion, rather than —*son of my people*. The Vulg. has *Ammon, id est, filius populi mei*.

Notes.

Verse 3. *Constrained,* κατεβασάτω. Comp. Luke xxiv. 29, 2 Sam. xiii. 25, 27. These passages explain Luke xiv. 23.

Verse 4. *Together*, מְקָצָה, “from every quarter,” E. T. simul, Vulg. So the Syr. Schleusner quotes Schultens for a similar usage in Arabic. Comp. Is. lvi. 11, where the Vulg. has a summo usque ad novissimum. Ps. xlix. 2. They converged to one point from every part of the city.

Verse 8. *Roof-beams*, or roof-tree, δοκῶν, קֶרֶת, “roof,” E. T., contignation, Parkh. The Vulg. has culminis, the point where the beams meet. In Eccles. x. 18, they have δόκωσις for מְקָרָה.

Verse 9. *Stand away (from the door) there*, נִשְׁתָּאֵף, “stand back” E. T. See Parkh. on נִגַּשׁ. recede illuc, Vulg.

We will harm. I adopt the reading of Al. MS. κακώσομεν, for κακώσωμεν.

Verse 13. *We destroy*, מִשְׁחָתִים, “we will destroy,” E. T. jam perdentes sumus: jam in eo sumus ut perdamus, Rosenmüller ap. Barret.

Verse 15. *Whom thou hast*, הַנִּמְצְאָה, “which are here,” E. T., literally, which are found. Onk. has, which are found faithful with thee. quas habes, Vulg. Comp. Rom. iv. 1.

Perish together with, תִּסְפָּה ב, “be consumed in,” E. T. They considered ἀνομίαις as put for ἀνόμοις, the wicked inhabitants. See ch. xviii. 23, 24. pariter pereas, Vulg. Comp. ver. 17, and, in their version, Deut. xxix. 19.

Verse 16. *Were troubled*, in mind, so as not to know what to do. Comp. Matt. ii. 3. יִתְמָהֵם, “he lingered,” E. T., is literally, to say, What? what? Parkh. Comp. ch. xliii. 10. They may have read יִתְמָהוּ, from תָּמָה, obstupesco, Michaelis ap. Schleusn.; but as they have the same translation in Ps. cxix. 60, they probably gave this meaning to the word as it stands in the Hebrew.

Verse 17. *They said*, יֹאמַר, “he said,” E. T. Comp. vv. 18—22. locuti sunt, Vulg. So Syr. and Arab.

“Angelus hanc hospes legem præscripserat ollis,
Emissus virtute Dei, sub imagine duplâ.”

PRUDENTIUS, *Hamart.* 732.

Verse 18. *I entreat*, δέομαι, נֹא, “O, not so,” E. T., quæso, Vulg. Jonath. has “expecta me paululum, donec quæramus miserationes a facie Domini.” It has sometimes the sense of simple deprecation. Comp. Eccles. xxvi. 5, xxviii. 4.

Verse 19. *Righteousness*, חֶסֶד, “mercy,” E. T. Comp. ch. xx. 13, xxi. 23, Ex. xv. 13, Is. lvii. 1; and is not this the meaning of

δικαιοσύνη in Rom. iii. 26? It is a various reading for ἐλεημοσύνη in Matt. vi. 1. See also 2 Cor. ix. 9, 10, Ps. cxii. 9, Eccus. xl. 17.

That my soul may live, or, perhaps, *to keep my soul alive*, giving a Hiphil or transitive power to $\zeta\eta\upsilon$, להחיות , “in saving my life,” E. T., ut salves animam meam, Vulg. The Schol. explains it by $\zeta\omega\acute{\sigma}\alpha\iota$. Comp. Ps. xl. 2, LXX.

Verse 21. *I have had thy person in admiration*, $\epsilon\theta\alpha\acute{\upsilon}\mu\alpha\sigma\acute{\alpha}$ σου τὸ πρόσωπον, נישאתי פניך , “I have accepted thee,” E. T. Comp. Jude 16, 2 Kings v. 1, 3, 5, Is. iii. 2, 1 Sam. xxv. 35, Deut. x. 17, Job xxxii. 22, xxxiv. 19.

Verse 28. *A flame*, קיטר , smoke, E. T. It generally signifies the nidor, or fume, of incense, or sacrifice. In Ps. cxlviii. 8 it is misty exhalation from the earth: where it occurs again in this ver. they render it by $\acute{\alpha}\tau\mu\iota\varsigma$, vapour, something less gross than smoke. The “favilla” of the Vulg. would seem to indicate a volcanic ejection of hot ashes.

Verses 33 and 35. *His* should be “her,” as E. T. and Al. MS. $\alpha\upsilon\tau\eta\acute{\nu}$.

Verse 35. *With her father*, עמו , *with him*, comp. ver. 33.

CHAPTER XX.

1. AND Abraham moved thence unto a land towards (the) south, and dwelt between Cades and between Sur, and sojourned in Gerara. 2. Now Abraham said concerning Sarah his wife, that she is my sister: for he was afraid to say that she is my wife, lest the men of the city should slay him because of her. But Abimelech king of Gerara sent and took Sarah. 3. And God came in unto Abimelech in (his) sleep by night, and said, Behold, thou diest, because of the woman whom thou hast taken: for she is (a married woman) cohabiting with a husband. 4. But

Verse 16. *And Gomorrha*, after “Sodom.” If Gomorrha was situated (according to Mr De Sauley) at the N. W. angle of the Dead Sea, and Sodom at the S. W., they could hardly look at them both at once. Abraham, ch. xix. 28, might look first at one, and then at the other, having no intention to go to either.

Verse 17. *My servant*, after “Abraham.” The Jerus. Targ. has רַחֲמִי, amico meo.

Verse 19. *All*, after “Abraham.” Omnia, Vulg.

Verse 20. *Unto me*, after “multiplied.” Not in Al. MS.

Verse 23. *And shall the righteous be as the ungodly?* at the end. See ver. 25.

Verse 24. *Them*, after “destroy.” It supplies the place of “and” omitted.

All the, before “place.” Not in Al. MS. Comp. ver. 26.

Verse 26. *The whole city*, and, before “all the place.” Not in Al. MS.

Verse 27. *My*, before “Lord.” Not in Al. MS. Meum, Vulg.

Am, before “earth,” supplied by E. T. sim, Vulg.

Verse 28. *To forty*, before “five.” Not in Al. MS. The number is the same.

Notes.

Verse 1. *The Oak*, אֵלֶּנִּי. “The plains,” E. T. The Syr. and Arab. have “oak.” Comp. ch. xiv. 6; and ver. 4.

Verse 3. *Haply*, ἄρα, Acts xvii. 27.

Before, ἐναντίον, Luke xxiv. 19.

Verse 4. *Now*, δὲ, Luke ii. xv.

Let them wash. This was performed by servants, not by the guests themselves. Bp Patrick. See Luke vii. 38; and xxii. 27; comp. with John xiii. 5.

Cool yourselves, הִשְׁעֲנוּ. “Rest yourselves,” E. T. Repose under the tree would have the effect of cooling them.

Verse 5. *Ye shall eat*, סַעֲדוּ לַבָּנִים. Comfort ye your hearts, E. T. They put the cause for the effect. Comp. ver. 8.

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1. MOREOVER the two angels came unto Sodom at evening: now Lot was sitting by the gate of Sodom: Lot therefore, having seen (them) rose up to meet them, and worshipped (bending down) with his face to the ground, 2. And said, Behold, Lords, turn ye aside unto the house of your servant, and lodge (there), and wash your feet; and, having risen early in the morning, ye shall depart upon your journey. And they said, Nay, but in the street we will lodge. 3. And he constrained them, and they turned aside unto him, and entered into his house: and he made them a banquet, and baked for them unleavened (loaves), and they did eat. 4. But before they lay down to sleep, the men of the city, the Sodomites, encircled the house about, from youth to aged man, all the people together. 5. And they called Lot forth,

and said unto him, Where are the men who came in unto thee to night? bring them forth unto us, that we may have their company. 6. So Lot came forth unto them unto the space before the door; moreover he left the door a little open behind him: 7. Then he said to them, Not so, brethren; may you not do (so) wickedly. 8. Now I have two daughters, who have not known man: I will bring them out unto you, and use ye them as may seem good to you: only unto these men may you not do an unrighteous thing; because that (to be thus protected) they have entered under the shadow of my roof-beams. 9. But they said to him, Stand away (from the door) there: thou hast come in to sojourn, and whether also to judge judgement? now therefore we will harm thee [Alex. MS.] more than them. And they pressed upon the man, (upon) Lot, exceedingly, and drew near to break the door. 10. But the men, having stretched forth their hands, drew Lot in unto them into the house, and they shut the door of the house. 11. Also the men who were at the door of the house they struck with defect of sight, both small and great, and they became exhausted in seeking for the door. 12. Then the men said unto Lot, Are there here to thee sons-in-law, or sons, or daughters? or if there is to thee any other (connexion) in the city, bring them forth out of this place. 13. For we destroy this place: for their cry is lifted up before the Lord. and the Lord hath sent us to obliterate it.

14. So Lot went out, and spake unto his sons-in-law, who had taken his daughters (to wife), and said, Arise, and come forth out of this place, for the Lord obliterate the city. 15. But he seemed to jest in the sight of his sons-in-law. Now when it was early in the morning, the angels hastened Lot, saying, Having arisen, take thy wife, and thy two daughters, whom thou hast, and come forth, lest thou also perish together with the wickednesses of the city. 16. And they were troubled; and the angels took hold of his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him. 17. And it came to pass when they had led them forth, they also said, Saving save thou thy life: thou shalt not look around unto the things (that are) behind, nor stay in all the region round about: save thyself (by retiring) unto the mountain, lest thou be taken with (the rest). 18. But Lot said unto them, Lord, I entreat: 19. Since thy servant hath found mercy in thy sight, and thou hast magnified thy righteousness which thou doest towards me, that my soul may live: yet I shall not be able to escape safe to the mountain, lest the evils overtake me, and I die: 20. Behold, this city (is) near, so that I may take refuge there, which is small: and there I shall be in safety: is it not small? and my soul shall live because of thee. 21. And he said to him, Behold, I have had thy person in admiration as to this matter also, so as not to overthrow the city concerning which thou hast

spoken. 22. Haste therefore, so as to take refuge there : for I shall not be able to do anything, until thou be come there : therefore he called the name of that city, Segor. 23. The sun came forth upon the earth, and Lot entered into Segor. 24. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. 25. And he overthrew those cities, and all the region round about, and all them that dwelt in the cities, and the things that grew out of the ground. 26. And his wife looked upon the things (that were) behind, and became a pillar of salt. 27. Now Abraham went very early in the morning unto the place where he had stood before the Lord. 28. And he looked in the direction of Sodom and of Gomorrha, and in the direction of the (region) round about, and beheld ; and, lo ! a flame ascended out of the land, as (the) vapour of a furnace. 29. And it came to pass while God obliterated all the cities of the neighbouring district, God remembered Abraham, and sent forth Lot out of the midst of the overthrow, while he overthrew the cities wherein Lot dwelt. 30. Moreover Lot went up out of Segor, and settled in the mountain, he, and his two daughters with him ; for he was afraid to dwell in Segor, and he dwelt in the cave, he, and his two daughters with him. 31. Now the elder said unto the younger, Our father is becoming old, and there is no one upon the earth, who will come in unto us, as befitteth all the earth. 32. Come, and let us give our father wine to drink,

and sleep with him, and raise up seed from our father. 33. So they gave their father wine to drink that night; and the elder, having come in, slept with her father that night; and he was not conscious in his lying down, and in his rising up. 34. Then it came to pass on the morrow, the elder also said unto the younger, Behold, I slept yesterday with our father: let us give him wine to drink also this night, and, having gone in, do thou sleep with him, and let us raise up seed from our father. 35. So in that night likewise they gave their father wine to drink; and the younger, having come in, slept with her father; and he was not conscious in his lying down, and in his rising up. 36. And the two daughters of Lot conceived by their father. 37. And the elder bare a son, and called his name Moab, saying, By my father. 38. The same (is) father of (the) Moabites, (who exist as a nation) unto the present day. 39. Moreover the younger also bare a son, and called his name Amman, saying, Son of my people. The same (is) father of (the) Ammanites, (who exist as a nation) unto the present day.

Omissions.

Verse 3. *Greatly*, מַאֲדָּה, after "constrained them."

Verse 9. *And they said, This one (fellow),* before "come in to sojourn." They alter the person of the verb. So the Vulg. ingressus es.

Verse 12. *Besides. any*, מִי עוֹד, after "Lot." The Al. MS. has τις.

Thy, before "sons," and before "daughters." The idea of מִי is expressed in the concluding part of the verse by εἰς τις, and עוֹד by ἄλλος. Habes hic quempiam tuorum? Vulg.

Verse 16. *And they brought him forth, and set him without the city,* at the end, implied in ver. 17, where the Vulg. has *ibique*.

Verse 20. *Now*, נַּא, after “behold.” So the Vulg. Also the ה before עַר, expressed in Al. MS. by הָ.

Oh, אַּה, before “let me escape,” may perhaps be considered as rendered by καί. et, Vulg.

Verse 28. *Of the land*, before of “the plain.” Al. MS. has τῆς γῆς. The γῆ περίχωρος, or the plain, may mean the land on both sides of the lake, on the east of which, according to De Sauley, Zeboim was situated.

Insertions.

Verse 9. *To him*, after “they said.” Not in Al. MS. illi, Vulg.

Verse 10. *Of the house*, after “door.”

Verse 15. *Thou also*, καὶ σύ, before “perish.” Not in Al. MS. ot tu, Vulg.

Verse 17. *Saving*, before “save.” Perhaps they meant to express by it the formula הַמַּלְטָה עָלַי, “escape for,” E. T. The Vulg. has simply, salva animam tuam.

Verse 20. *I*, με, before “may take refuge.” So the Vulg. possum fugere.

Because of thee, at the end. Comp. ch. xii. 13.

Verse 28. *Out of*, before “the land.” Not in Al. MS. de, Vulg.

Verse 29. *All*, before “the cities.”

Verse 30. *He*, after “mountain.” Not in Al. MS. *The* before “cave.” As if the place was known. *With him*, at the end.

Verse 32. *And*, after “come.” Al. MS. has οὖν, therefore.

Verse 33. *That night*, after “her father.”

Verse 37. *Saying, By my father*, after “Moab,” of which name it is the interpretation.

Verse 39. *Amman, saying*. As the Heb. is not עַמּוֹן, but בֶּן עַמּוֹי, the foregoing seems to be the insertion, rather than —son of my people. The Vulg. has Ammon, id est, filius populi mei.

Notes.

Verse 3. *Constrained*, καταβιασάτω. Comp. Luke xxiv. 29, 2 Sam. xiii. 25, 27. These passages explain Luke xiv. 23.

Verse 4. *Together*, מְקָצָה, “from every quarter,” E. T. simul, Vulg. So the Syr. Schleusner quotes Schultens for a similar usage in Arabic. Comp. Is. lvi. 11, where the Vulg. has a summo usque ad novissimum. Ps. xlix. 2. They converged to one point from every part of the city.

Verse 8. *Roof-beams*, or roof-tree, δοκῶν, קֶרֶת, “roof,” E. T., contignation, Parkh. The Vulg. has culminis, the point where the beams meet. In Eccles. x. 18, they have δόκωσις for מְקָרָה.

Verse 9. *Stand away (from the door) there*, נִשְׁתָּלֵךְ, “stand back” E. T. See Parkh. on נִשְׁתָּלֵךְ. recede illuc, Vulg.

We will harm. I adopt the reading of Al. MS. κακώσομεν, for κακώσωμεν.

Verse 13. *We destroy*, מִשְׁחָתִים, “we will destroy,” E. T. jam perdentes sumus: jam in eo sumus ut perdamus, Rosenmüller ap. Barret.

Verse 15. *Whom thou hast*, הַנִּמְצְאָת, “which are here,” E. T., literally, which are found. Onk. has, which are found faithful with thee. quas habes, Vulg. Comp. Rom. iv. 1.

Perish together with, תִּסְפָּה ב, “be consumed in,” E. T. They considered ἀνομίαις as put for ἀνόμοις, the wicked inhabitants. See ch. xviii. 23, 24. pariter pereas, Vulg. Comp. ver. 17, and, in their version, Deut. xxix. 19.

Verse 16. *Were troubled*, in mind, so as not to know what to do. Comp. Matt. ii. 3. יִתְמָהָה, “he lingered,” E. T., is literally, to say, What? what? Parkh. Comp. ch. xliii. 10. They may have read יִתְמָהוּ, from תִּמָּה, obstupesco, Michaelis ap. Schleusn.; but as they have the same translation in Ps. cxix. 60, they probably gave this meaning to the word as it stands in the Hebrew.

Verse 17. *They said*, יֹאמַר, “he said,” E. T. Comp. vv. 18—22. locuti sunt, Vulg. So Syr. and Arab.

“Angelus hanc hospes legem præscripserat ollis,
Emissus virtute Dei, sub imagine duplâ.”

PRUDENTIUS, *Hamart.* 732.

Verse 18. *I entreat*, δέομαι, נֹא, “O, not so,” E. T., quæso, Vulg. Jonath. has “expecta me paululum, donec quæramus miserationes a facie Domini.” It has sometimes the sense of simple deprecation. Comp. Eccles. xxvi. 5, xxviii. 4.

Verse 19. *Righteousness*, חֶסֶד, “mercy,” E. T. Comp. ch. xx. 13, xxi. 23, Ex. xv. 13, Is. lvii. 1; and is not this the meaning of

δικαιοσύνη in Rom. iii. 26? It is a various reading for ἐλεημοσύνη in Matt. vi. 1. See also 2 Cor. ix. 9, 10, Ps. cxii. 9, Eccles. xl. 17.

That my soul may live, or, perhaps, *to keep my soul alive*, giving a Hiphil or transitive power to ζῆν, נָחַת, “in saving my life,” E. T., *ut salves animam meam*, Vulg. The Schol. explains it by ζώσας. Comp. Ps. xl. 2, LXX.

Verse 21. *I have had thy person in admiration*, ἐθαύμασά σου τὸ πρόσωπον, נִשְׂתַּחֲוִיתִי פָנֶיךָ, “I have accepted thee,” E. T. Comp. Jude 16, 2 Kings v. 1, 3, 5, Is. iii. 2, 1 Sam. xxv. 35, Deut. x. 17, Job xxxii. 22, xxxiv. 19.

Verse 28. *A flame*, קֵטֶר, smoke, E. T. It generally signifies the nidor, or fume, of incense, or sacrifice. In Ps. cxlviii. 8 it is misty exhalation from the earth: where it occurs again in this ver. they render it by ἄτμις, vapour, something less gross than smoke. The “favilla” of the Vulg. would seem to indicate a volcanic ejection of hot ashes.

Verses 33 and 35. *His* should be “her,” as E. T. and Al. MS. αὐτῇ.

Verse 35. *With her father*, וְעִמּוֹ, *with him*, comp. ver. 33.

CHAPTER XX.

1. AND Abraham moved thence unto a land towards (the) south, and dwelt between Cades and between Sur, and sojourned in Gerara. 2. Now Abraham said concerning Sarah his wife, that she is my sister: for he was afraid to say that she is my wife, lest the men of the city should slay him because of her. But Abimelech king of Gerara sent and took Sarah. 3. And God came in unto Abimelech in (his) sleep by night, and said, Behold, thou diest, because of the woman whom thou hast taken: for she is (a married woman) cohabiting with a husband. 4. But

Abimelech had not touched her : and he said, Lord, wilt thou destroy an ignorant and righteous nation ? 5. Did he not himself say to me, (She) is my sister ? and she said to me, (He) is my brother : with a pure heart, and with righteousness of hands have I done this. 6. Then God said to him in (his) sleep, I also knew that thou didst this with a pure heart ; and I spared thee, that thou shouldest not sin against me : wherefore I did not suffer thee to touch her. 7. But now restore the woman to the man ; for he is a prophet, and shall pray for thee, and thou shalt live : but if thou dost not restore her, know that thou shalt die, thou and all thine. 8. And Abimelech rose up very early in the morning, and called all his servants ; and he spake all these words in their ears ; then were all the men greatly terrified. 9. And Abimelech called Abraham, and said to him, What (is) this (that) thou hast done to us ? have we sinned at all against thee, that thou hast brought a great sin upon me and upon my kingdom ? a deed, which no one (else) would do, thou hast done unto me. 10. Abimelech moreover said to Abraham, Having seen what (in me) hast thou done this ? 11. Then Abraham said, Because I said, Surely godliness is not in this place : and they will kill me for the sake of my wife. 12. And yet in truth (she) is my sister by (the) father, but not by (the) mother ; also she hath become my wife. 13. But it came to pass when God brought me forth from the house of my father, I also said

to her, This righteousness shalt thou do towards me ; into whatsoever place we shall enter therein, say (of) me that (he) is my brother. 14. Then Abimelech took a thousand didrachms, and sheep, and steers, and menservants, and maidservants, and gave (them) to Abraham, and he restored him Sarah his wife. 15. And Abimelech said to Abraham, Behold, my land (is) before thee : wheresoever it may please thee, dwell. 16. To Sarah moreover he said, Behold, I have given a thousand didrachms to thy brother : these shall be to thee for (the) honour of thy countenance, and to all (the females) that are with thee : and speak thou truth in all things. 17. Then Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants : and they bare (children). 18. For the Lord closing had closed outwardly every womb in the house of Abimelech, because of Sarah the wife of Abraham.

Omissions.

Verse 3. *To him*, after "said." ἀντὶ, Al. MS.

Verse 6. *I also*, גם אנכי, before "spared." Al. MS. has ἐγώ.

Verse 7. *Surely*, מן, before "die."

Verse 10. *Thing*, after "this." ῥῆμα, Theodoret.

Verse 16. ἰ, καί, "thus," E. T. before נכחת.

Insertions.

Verse 2. *For he was afraid to say that she is my wife, lest the men of the city should slay him because of her*, after "sister." Taken from ch. xii. 12 ; and see ver. 11.

Verse 4. *Ignorant*, ἀγνοῶν, not knowing what it did, before “and righteous.” “And” rendering גם “also.” Ignorantem, Vulg. It was obelized by Origen. Theodoret, Qu. 63, cites it as in the text.

Verse 9. *This*, after “what (is).”

Verse 14. *A thousand didrachms*, after “took.” So the Samarit. T. The gift of them is recited in ver. 16.

Verse 16. *And*, before “all the females.” It is omitted afterwards when it ought to occur. See *Omissions*.

Notes.

Verse 6. *Spared*, אָחַשׁ. “Withheld,” E. T. Comp. ch. xxii. 12, 16; Job vii. 11, xvi. 6, xxx. 10, xxxiii. 18. By not suffering him to offend, he spared him the punishment which would have been due to his offence.

Verse 9. *No one (else) would do*, לֹא יַעֲשֶׂה. “Ought not to be done,” E. T. Non debuisti facere, Vulg. Things which shall not be done with impunity? or, no one shall do? See, for a parallel to this verse, Herodotus, viii. 106.

Verse 13. *Brought me forth*, הִתְעַן אֹתִי. “Caused me to wander,” E. T. Eduxit, Vulg. and Syr. *Righteousness*, see ch. xix. 19.

Verse 16. *Didrachms*, כֶּסֶף. “(pieces) of silver,” E. T. The Alexandrian didrachm was equal to a shekel. The drachm to half a shekel. Onk. has סִלְעִין, siclos. The Arab. has dirrhems. See Deut. xxii. 29; ch. xxiii. 15, 16.

These, ταῦτα, referring to the gift of the didrachms. So Jonath. and Hieros., Syr., Arab. hoc, Vulg. הוּא. *He*, E. T. The translation of the Vulgate seems the best.

Honour. τιμήν. כִּסּוֹת. “Covering,” E. T. Comp. 1 Cor. xii. 23, and xi. 15. Onk. has “velamen honoris.” The costly gift would provide not only a covering but a decoration.

The females. They use the fem. adjective, probably supposing that the gift was intended to provide ornaments for Sarah’s hand-maidens as well as herself.

And in all things, καὶ πάντα, which they connect with the verb that follows, וְאֵת כָּל. “And with all (other),” E. T. The Vulg. gives it a different turn: quocumque perrexeris.

Speak the truth, וַנְּבַחַת. “Thus was she reproved,” E. T.

Adam Clarke prefers their version. They may have derived it from נכח, to be straightforward, instead of יכח, to reprove. See Parkhurst *ad voc.*

Verse 18. *Outwardly*, בָּעֵר. So rendered ch. vii. 16; Judg. ix. 51. Comp. Judg. iii. 22, 23.

CHAPTER XXI.

1. AND the Lord visited Sarah, as he had said: and the Lord did to Sarah as he had spoken. 2. And having conceived, she bare to Abraham a son for (his) old age, at the season, as the Lord had spoken unto him. 3. And Abraham called the name of his son that was born to him, whom Sarah bare to him, Isaac. 4. Moreover Abraham circumcised Isaac on the eighth day, as God had commanded him. 5. And Abraham was (of the age) of an hundred years, when Isaac his son was born to him. 6. Sarah moreover said, The Lord hath caused me laughter; for whosoever shall hear, shall rejoice with me. 7. And she said, Who will announce to Abraham, that Sarah is giving a child suck—that I have borne a son in mine old age? 8. And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac his son was weaned. 9. But Sarah, having seen the son of Agar the Egyptian, who was born to Abraham, playing with Isaac her son, 10. Said also to Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son Isaac. [Gal. iv. 30.] 11. But the thing appeared very hard

in the sight of Abraham, concerning his son. 12. Then God said to Abraham, Let it not be hard in thy sight concerning the child, and concerning the bondwoman: whatsoever things Sarah shall say to thee, hearken to her voice: for in Isaac shall thy seed be called. [Rom. ix. 7.] 13. And the son also of this bondwoman, him will I make into a great nation, because he is thy seed. 14. Then Abraham rose up early, and took loaves, and a skin of water, and gave (them) to Agar; and he placed the child upon her shoulder, and sent her away. She therefore, having departed, wandered towards the wilderness, towards the well of the oath. 15. Now the water failed from the skin; and she cast the child under a single fir-tree. 16. Then, having gone away, she sat down over against him at a distance, about a bow-shot; for she said, Let me not see the death of my child: and she sat over against him; but the child, having cried aloud, wept. 17. Then God heard the voice of the child from the place where he was; and an angel of God called Agar from heaven, and said to her, What is it, Agar? fear not: for God hath heard the voice of the child from the place where he is. 18. Arise, and take the child, and hold it with thine hand; for I will make it into a great nation. 19. And God opened her eyes, and she saw a well of living water; and she went and filled the skin with water, and gave the child drink. 20. And God was with the child, and he grew, and dwelt in the wilderness: moreover he

became an archer. 21. And he dwelt in the wilderness: and his mother took him a wife from Pharan of Egypt. 22. Moreover it came to pass at that time, Abimelech also spake, and Ochozath the attendant on his wives, and Phichol the chief commander of his host, unto Abraham, saying, God (is) with thee in all things whatsoever thou doest. 23. Now therefore swear to me (by) God that thou wilt not injure me, nor my seed, nor my name: but (that) according to the righteousness which I did with regard to thee, thou wilt do with regard to me, and to the land wherein thou hast sojourned. 24. And Abraham said, I will swear. 25. And Abraham reproved Abimelech, concerning the wells of the water which the servants of Abimelech had taken away. 26. And Abimelech said to him, I know not who hath done this thing to thee: neither didst thou report it to me, nor have I heard of it, but to-day. 27. And Abraham took sheep and steers, and gave (them) to Abimelech, and they established both (of them) a covenant. 28. And Abraham set seven ewe-lambs of (the) sheep by themselves. 29. And Abimelech said to Abraham, What are the seven ewe-lambs of these sheep, which thou hast set by themselves? 30. And Abraham said, Because the seven ewe-lambs thou shalt receive from me, that they may be to me for a testimony, that I dug this well. 31. Wherefore he surnamed the name of that place—Well of adjuration: because there they both sware. 32.

And they establishd a covenant at the well of the adjuration. Then arose Abimelech, Ochozath the attendant on his wives, and Phichol the chief commander of his host, and they returned to the land of the Phylistiim. 33. And Abraham planted a field by the well of the oath: and he called there on the name of the Lord,—God everlasting. 34. Moreover Abraham sojourned in the land of the Phylistiim many days.

Omissions.

Verse 2. *Sarah*, before “conceived.” So the Vulg. Al. MS. has it.

Verse 14. *And*, before “the child.” Al. MS. has *καί*. E. T. considers the bottle only to have been put on Hagar’s shoulder, and the child given to her. His age, about fifteen, renders this view the more probable. The Syr. follows the LXX. Onk. has *ponens super humerum ejus et puerum*, which may have the same meaning as E. T. Jonathan supposes that he was taken ill with a fever, and she carried him. Or this inability to walk may have been the consequence of his previous excesses, vv. 8, 9, “*corpus onustum hesternis vitiis*.” See Bp Horsley, ap. Barret, and Aug. *Qu. sup. Gen.* 53, 54. The expression “she cast him under one of the shrubs,” ver. 15, is in favour of their version; and see ver. 18.

Verse 21. *The land of*, before “Egypt.” For which they substitute Paran, taken from its right place in the earlier part of the verse, which it occupies in Al. MS.

Verse 23. *Here*, after “unto me.” So Vulg.

Insertions.

Verse 8. *His son*, after “Isaac.”

Verse 9. *With Isaac her son*, after “playing.” They probably thought this necessary to account for Sarah’s indignation. So the Vulg. *ludentem cum Isaac filio suo*. St Paul, Gal. iv. 29, speaks of Ishmael as persecuting Isaac. He was probably guilty of some rude contemptuous behaviour towards him. Play, in the ordinary sense of the word, with an infant of a year old, is out of the question.

Verse 13. *Great*, before “nation.” Borrowed from ver. 18. Tho Vulg. has *magnam*.

Verse 14. *And he*, before “placed.” E. T. considers וְהָיָה as a participle, and supplies “it.” Tollens—*imposuit*, Vulg. *Towards the*, before “well” See *Notes*.

Verse 16. *My*, after “death of.” *The child*, before “having cried aloud.” Comp. ver. 17, where God is said to have heard the voice of the lad, not of Hagar.

Verse 17. *From the place where he was*, after “God heard the voice of the child.” Comp. the end of the verse, where *from the place* may perhaps be considered as superfluous. $\text{בְּאֵשֶׁר הוּא שָׁם}$, “where he is,” E. T. They seem to have read נ for ב . So the Vulg. *de loco in quo est*.

Verse 19. *Living*, before “water.” Comp. ch. xxvi. 19, where E. T. “springing.” A constant flow of pure water seems implied in the expression. See John iv. 10, 14, vii. 38, and comp. John vi. 51, where the same epithet is applied to bread.

Verse 22. *And Ochozath the attendant on his wives*, $\text{ὁ συμπαγωγὸς αὐτοῦ}$, after “spake.” Comp. ch. xxvi. 26. They insert it also in ver. 32.

Verse 26. *To thee*, after “this thing.” Not in Al. MS.

Verse 29. *Of—sheep*, before and after “these.”

Verse 33. *Abraham*, before “planted.” E. T. supplies it, and the Vulg. Lest Abimelech should be supposed to have planted the grove.

Notes.

Verse 6. *Rejoice with me*, לִי יִצְחָק , “laugh with me,” E. T. Onk. has לִי יִחְרִי , and so the Syr., Arab. and Samar. Vers.

Verse 9. *Playing*, παίζοντα , מִצְחָק , “mocking.” See *Insertions*. The Hieros. has *facientem opera mala quæ fieri non oportet, illudentom, et peregrinum cultum exercentem*. See Clem. Alex. *Adm. ad G.* p. 25, Aug. *ad Joann.* Tract. II. ΠΑΙΖΩ is used in a bad sense, Ex. xxxii. 6, 1 Cor. x. 6. Ishmael’s misconduct may have justified his expulsion, but Sarah’s motive for requiring it seems to have been to rid both herself and her son of two formidable rivals.

Verse 14. *A skin*, ἀσκόν , *utrom*, Vulg., חֶמֶת , “a bottle,” E. T., *lagona*, Schl. It is doubtful whether a skin or an earthenware pitcher (κεράμιον , Mark xiv. 13, Parkh.) is intended. The former

would be more portable. Such pitchers seem to have been made to resemble a leathern bottle in shape. Specimens are to be found in the tombs of Etruria. See Dennis, *on Etr.* Introd. p. 99, who gives a representation of one. He says they are now used in Spain and Portugal.

Towards, *κατά*, כ, “in,” E. T. They repeat it, in order to indicate the part of the wilderness towards which she went, namely, Beer-sheba, or the well of the oath, or of adjuration. See vv. 31, 33. They could not suppose her to have gone far, burthened as she was. Excessive fatigue would produce a corresponding degree of thirst, and cause a rapid consumption of the water in the bottle. Jonathan has דסמוך, quod erat vicinum.

Verse 15. *A single*, *μῑās*, “one of,” E. T. They render שיחם in the sing. perhaps meaning it to be emphatic: the only tree that grew there. Mazochius, p. 88, gives some instances of the use of unus in the classic authors, as Catullus, *ad Varr.*: “Suffenus unus caprimulgus aut fossor;” and Plautus, *Truc.* i. 2: “Quis est hic homo, Astaphium? unusne amator?” where another reading is “novus.” item ii. 39: “Sed est huic unus servus videntissimus.” Sic etiam Græcis εἰς ἀνὴρ pro quidam homo. Comp. ch. xxii. 13. Josephus has ὑπ’ ἐλάτῃ τινι, agreeing with them as to the species of the tree. Unam arborem, Vulg.

Verse 23. *Injure me*, לִי תִשְׁקֵר, “deal falsely with me,” E. T., ne noceas mihi, Vulg. Comp. Ps. xlv. 17, lxxxix. 33. The worst injuries, and most difficult to be guarded against, proceed from the treachery of pretended friends. See Ps. lv. 11—14.

Name, נכר, son’s son, E. T. Comp. Is. xiv. 22, lvi. 5, lxvi. 22. The name of the ancestor was continued in his descendants.

Verse 31. *Adjuration*, ὀρκισμοῦ, שבע, which they render usually ὄρκου, oath. In ver. 32 Al. MS. has ὄρκου. “Sheba,” E. T.

Verse 33. *A field*, אשל, “a grove,” E. T. Comp. 1 Sam. xxii. 6, xxxi. 13, where אשל corresponds with אלה, an oak, 1 Chron. x. 12. أشل Arabicè signifies a tamarisk, Gesenius. The Sam. Version has paradisum. Parkhurst derives Asylum from אשל.

CHAPTER XXII.

1. AND it came to pass after these things, God tempted Abraham, and said to him, Abraham, Abraham. And he said, Behold, I (am here). 2. And he said, Take thy son, the beloved, whom thou hast loved, Isaac, and go unto the high land, and offer him there for a whole-produce-offering on one of the mountains, of which I will tell thee. 3. So Abraham having risen in the morning, saddled his she-ass: also he took with him two servants, and Isaac his son, and having cleft pieces of wood for (the) whole-produce-offering, having arisen, he went, and came to the place which God had told him (of) on the third day. 4. And Abraham having looked up with his eyes, saw the place from far. 5. And Abraham said to his servants, Sit here with the ass; but I and the lad will pass thus far, and, having worshipped, will return unto you. 6. Then Abraham took the wood of the offering, and laid (it) upon Isaac his son; moreover he took in his hands the fire also, and the knife; and the two went together. 7. But Isaac said unto Abraham his father, Father! then he said, What is it, (my) child? but he said, Lo! the fire and the wood: where is the sheep which (is destined) for a whole-produce-offering? 8. Then Abraham said, God will see for himself a sheep for offering, (my) child. So having gone both together, 9. They came

to the place of which God had told him: and Abraham built there the altar, and laid the pieces of wood upon (it): and having bound Isaac his son, he laid him on the altar, over the pieces of wood. 10. And Abraham stretched forth his hand to take the knife, to slay his son. 11. And an angel of the Lord called him out of heaven, and said, Abraham, Abraham! 12. Whereupon he said, Behold, I (am here). And he said, Lay not thine hand upon the lad, nor do anything to him: for now I know that thou fearest God, and on account of me hast not spared thy son, the beloved. 13. And Abraham having looked up with his eyes, saw; and behold, a certain ram holden fast in a plant of Sabec (by) the horns: and Abraham went and took the ram, and offered him up for a whole-produce-offering instead of Isaac his son. 14. And Abraham called the name of that place—The Lord hath seen: so that they may say at this day, In the mountain the Lord appeared. 15. And an angel of the Lord called Abraham a second time out of heaven— 16. Saying, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy son, the beloved, on account of me, 17. Surely blessing I will bless thee [Heb. vi. 14], and multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is by the shore of the sea: and thy seed shall inherit the cities of the adversaries. [Heb. xi. 12.] 18. And in thy seed shall all the nations of the earth be blessed, because thou

hast obeyed my voice. 19. Then Abraham returned unto his servants: and, having arisen, they went together to the well of the oath. 20. Moreover it came to pass after these things, it was told also to Abraham (by certain who came), saying, Behold, Melcha also herself hath borne sons to Nachor thy brother; 21. Uz the firstborn, and Baux his brother, and Camuel father of (the) Syrians, 22. And Chazad, and Azau, and Phaldes, and Jeldaph, and Bathuel, 23. Moreover Bathuel begat Rebecca; these (are the) eight sons, whom Melcha bare to Nachor, the brother of Abraham. 24. And his concubine, whose name (was) Rheuma. she also bare Tabee, and Taam, and Tochos, and Mocha.

Omissions.

Verso 2. See ver. 12. *Now*, after "take."

Verso 7. *And said, My*, before "father." Al. MS. has *εἶπας*. *My*, before "son," supplied by E. T. So ver. 8. The Vulg. has *fili*. *But*, *ἡ*, before "where." So the Vulg. For similar *omissions*, see ch. xxvii. 12, 13, 18.

Verso 12. *Thine*, before "only." The Vulg. has "tuo" but once. So in vv. 2, 16. Comp. Hebrews xi. 17.

Insertions.

Verso 1. *Abraham*, repeated. So Vulg. Comp. ver. 11.

Verso 3. *And came*, after "went," an anticipation of ver. 9, improperly introduced here: probably suggested by their literal rendering of ver. 4.

Verso 13. *Isaac*, before "his son." *Plant*, see *Notes*.

Verso 16. *On account of me*, at the end, from ver. 12. So Vulg. *propter me*.

Verso 23. *Sons*, after "eight."

Notes.

Verse 2. *High*, מֹרִיָּה, Moriah, E. T. See 2 Chron. iii. 1. The Samaritans look upon it as Mount Gerizim. Comp. ch. xii. 6. Visionis, Vulg. qu. Belle vue or Belvoir. καταφανῆ, Aquila, visible from afar, see ver. 4. See on the ver. Jerome, *Trad. Heb.* and Ambrose, *de Abraham*, i. 8.

Verse 5. *Having worshipped*. Postquam adoraverimus, Vulg.

Verse 7. *What is it?* הֲנִי, “here (am) I,” as in vv. 2, 11. Quid vis? Vulg.

Verse 9. *The altar*, implied in the command to offer sacrifice. “an altar,” E. T. אֶת הַמִּזְבֵּחַ, Heb.

Verse 12. *Spared, on account of me*, “withheld from me,” E. T. pepercisti propter me, Vulg. Comp. ch. xx. 6, Rom. viii. 32. For my sake; or, on account of me; because I demanded him of thee.

Verse 13. *A certain*, εἷς, one, ane, Scoticè. See ch. xxi. 15. They read אַחֵר for אַחֵר. So Onk., Jon., Sam. Text, Syr. “behind (him),” E. T.

In a plant of Sabec, בִּסְבֵּךְ, in a thicket. Thorns, vepres, Vulg. matted or folded together, Nahum i. 10. Comp. Ps. lxxiv. 5, Is. ix. 18, x. 34, Jer. iv. 7. A dense undergrowth of creeping plants. One or other of these words should perhaps be omitted.

Verse 14. *The Lord hath seen*, יֵהוּה יִרְאֶה, Jehovah-jireh, E. T. The Lord will see, or provide, E. M. Dominus videt, Vulg.

The Lord appeared, יֵהוּה יִרְאֶה, of the Lord it shall be seen, E. T. videbit, Vulg. Mazochius observes that the last verb is passive, and sees in it an allusion to the temple, afterwards to be built on Moriah, p. 90. See August. *Quæst. sup. Gen.* 58, *de Civ. Dei*, xvi. 32, “videri se fecit.” Jonath. has et dicant omnes generationes sequuturæ, in monte isto—revelata est ei divina majestas.

Verse 17. *Surely*, הִנֵּה מִיָּנִי. See Heb. vi. 14. כִּי, “that,” E. T.

Cities, שַׁעַר, gate. They may have read עִיר. But more probably, as Schleusner observes, the gate of the city is considered to stand for the whole of it, per synecdochen partis pro toto. It is possible that πόλις should be πύλας. See Judg. v. 8, Is. xlv. 1.

Verse 21. *The Syrians*, אַרַם, Aram, E. T., perhaps the same as Ram, Job xxxii. 2. Syrorum, Vulg. See Jerome, *Tr. Heb.* Jonath. has principem divinationum Aramæi. The Arameans or Syrians, however, were probably so called from Aram son of Shem.

CHAPTER XXIII.

1. MOREOVER the life of Sarah was an hundred (and) twenty-seven years. 2. And Sarah died in (the) city of Arboc, which is in the valley; the same is Chebron in the land of Chanaan: but Abraham came to bewail Sarah, and to mourn. 3. And Abraham rose up from his dead; and Abraham spake to the sons of Chet, saying, 4. A stranger and a pilgrim am I among you; give me therefore possession of a burying-place among you, and I will bury my dead away from me. 5. Then the sons of Chet made answer unto Abraham, saying, Nay; 6. Lord, hear us rather: thou art a king from God among us: in our choice sepulchres bury thy dead: for not one of us will withhold his sepulchre from thee. to bury thy dead there. 7. So Abraham having arisen did worship to the people of the land, the sons of Chet. 8. And Abraham spake unto them, saying, If ye have (an intention) in your soul, so as to (permit me to) bury my dead away from my sight, hear me, and speak in my behalf to Ephron the son of Saar. 9. And let him give me the double cave, which is his, which is in a portion of his field: for the money that is its value let him give it to me among you, for (the) possession of a sepulchre. 10. Now Ephron was sitting in the midst of the sons of Chet. Then Ephron the Chet-tean, having made answer unto Abraham, spake in

the hearing of the sons of Chet, and of all who were entering into the city, saying, 11. Be with me, lord, and hear me; the field, and the cave that (is) in it, I give to thee: before all my (fellow) citizens I have given (them) to thee: bury thy dead. 12. And Abraham worshipped before the people of the land, 13. And said to Ephron, in (their) ears, before the people of the land, Since thou art for me, hear me: receive from me the money (value) of the field, and I will bury my dead there. 14. Then Ephron made answer to Abraham, saying, Nay— 15. Lord; I have heard indeed the land (is worth) four hundred didrachms of silver: but what should that be between me and thee? do thou therefore bury thy dead. 16. And Abraham hearkened to Ephron; and Abraham weighed to Ephron the money of which he had spoken in the ears of the sons of Chet, four hundred didrachms of silver current among merchants. 17. And settlement was made of the field of Ephron, which was (included) in (the purchase of) the double cave, which is over against Mambre, of the field and the cave which was in it, and every tree which was in the field, and everything that is within the limits thereof round about; 18. Upon Abraham for a possession, in the presence of the sons of Chet, and of all who were entering into the city. 19. After these things, Abraham buried Sarah his wife in the double cave of the field, which is over against Mambre; the same is Chebron in the land of Chanaan. 20. And

the field—and the cave which was in it—was confirmed to Abraham for a possession of a burying-place, by the sons of Chet.

Omissions.

Verse 1. (*These were*) the years of the life of Sarah, at the end. So Vulg.

Verse 2. *For her*, ה, at the end. The Vulg. has eam, having omitted Sarah.

Verse 17. *All*, before “the limits.” Their insertion of καὶ πάν after ἀγρῶ in some measure compensates for this.

Insertions.

Verse 2. *Which is in the valley*, after “Arboc.”

Verse 6. *There*, at the end. See ver. 13. quin in monumento ejus sepelias mortuum tuum, Vulg. Jonath. has תמן at the end of ver. 4.

Verse 11. *All*, before “my fellow-citizens.” Not in Al. MS. Comp. ver. 10. *Be*, before “with me.”

Verse 13. *Before*, after “ears.” Al. MS. has it, and adds παντός. “Ears” may refer to the people, or to Ephron: more probably the latter. See, however, ver. 16.

Verse 15. *Indeed*, γάρ, utique, Schleusn.; after “I have heard.”

But—should be, before and after “what.” E. T. supplies “is.”

Do thou, before “therefore.”

Verse 17. *And every thing*, before, and is after, “that.” See *Omissions*. It is not in Al. MS.

Cave, after “double.” See *Notes*.

Notes.

Verse 2. *City of Arboc*, קרית ארבע, Kirjath Arba, E. T., civitato Arboc, Vulg. It means the city of four: probably from four mighty chiefs who dwelt there. Tho Syr. calls them giants or mighty men. Comp. Josh. xiv. 15, Judg. i. 10. There is a tradition that Adam was buried there.

Verse 4. *Stranger and pilgrim*, comp. 1 Pet. ii. 11, Heb. xi. 13. *Among*, μετά, Luke xxiv. 5.

Verse 5. *Nay*, μή, לו, “unto him,” E. T. The Vulg. omits it. They read לא, comp. ver. 15. So the Samar. Text and Version.

Verse 6. *From God*, παρὰ Θεοῦ, “mighty,” E. T., “of God,” E. M. Onk. and Jon. have קדם, coram. It implies an especial connexion with God, and dependence upon Him. Comp. Mar. iii. 21: οἱ παρ’ αὐτοῦ, his friends, E. T., sui, Vulg.

Verse 8. *If ye have (an intention) in your soul, so as (to permit me) to bury*, אם יש את נפשכם לקבר, “If it be in your mind that I should bury,” E. T., subaudiendum videtur, θέλημα, Schl., si est beneplacitum, רעו, cum animâ vestrâ, Jonath.

Verse 9. *Double*, המכפלה, “of Machpelah,” E. T. So Onk. and Jon. כפלתא, double, Arab. and Syr., and Vulg. duplicem. “If any one sells his neighbour a place of burial, he sells him room for two caves, or hollows, on both sides, and a floor in the middle.” Lightfoot, *Chor. Cent.* c. 100. In ch. xlix, he explains it as “a cave within a cave, where Adam’s bones are said to have been hid, in order not to be worshipped.” Purchas, from Benj. of Tudela, in *Pict. Bible*, says, “Within the field there is a duplicitie, that is, as it were two little valleys.”

In a portion, ἐν μέρει, μερίδι, Al. MS., בקצה, “at the end,” E. T., extremâ parte, Vulg. The Chald. and Syr. have סטר, which generally means “a side.” See Gen. vi. 16, in Onk. and John xx. 20 in the Syr., and comp. John xxi. 6: εἰς τὰ δέξια μέρη τοῦ πλοίου. In Ex. xvi. 35 it is the side, or border, of a country; in Ex. xxxii. 15, the side of the table of stone.

Verse 10. *Was sitting*, ישב, dwelt, E. T., was then sitting, Rosenm. It would be proper to mention this, rather than that he dwelt among the children of Heth. He is called a Hittite, ch. xxv. 9.

Verse 11. *Be with me*, לא, “nay,” E. T. They read לי. Comp. vv. 5, 13, 15. Jonath. has כבעו, obsecro, as in ch. xix. 18.

Verse 13. *For me*, לו, “I pray thee,” E. T. Comp. ch. xvii. 18, where E. T. has “O that.” They read לי, favourably disposed towards me. “si me amas,” Cicero. Comp. 2 Kings x. 6. So the Samar., Onk., Jonath. The Arab. seems to render both readings.

Verse 15. *Nay*, לו, connected with לאמר, in ver. 14. “Saying unto him,” E. T. They read לא. See ver. 5, and comp. Is. ix. 3. So the Samar. T. and V. The Vulg. omits it.

I have heard, שמעני, “hearken unto me,” E. T. They read שמעתי.

Didrachms, שֶׁקֶל, "shekels," E. T. See ch. xx. 16. The shekel, according to Josephus, *Ant.* III. 10, was worth four Attic drachms. The Alexandrian drachm was double this value. See ch. xxiv. 22, Ex. xxi. 32, Num. iii. 47.

Verse 17. (*Included*) in (*the purchase of*) the double cave. I hardly know whether this is an admissible way of escaping from the difficulty in which their translation of מַכְפֵּלָה has here involved the LXX. Of course the field could not be, literally, in the cave. At first Abraham asked for the latter only; but as Ephron probably would not sell one without the other, the bargain might be said to have been made between them, including the field. The Vulg. cuts the knot boldly, having "in quo erat spelunca duplex."

CHAPTER XXIV.

1. AND Abraham was (now) an elder, advanced in days: and the Lord blessed Abraham in all things. 2. And Abraham said to his servant, the elder of his house, the ruler of all things that were his, Put thine hand under my thigh. 3. And I will adjure thee by the Lord, the God of the heaven and the God of the earth, that thou take not a wife for my son Isaac of the daughters of the Chananeans with whom I dwell among them. 4. But thou shalt rather go unto my land where I was born, and unto my tribe, and shalt take a wife for my son Isaac from thence. 5. But the servant said unto him, If peradventure the woman should not be willing to go back with me unto this land, shall I take thy son away unto the land, out of which thou camest? 6. Then Abraham said unto him, Take heed to thyself that thou carry not my son away thither. 7. The Lord, the God of the

heaven, and the God of the earth, who took me out of the house of my father, and out of the land wherein I was born, who spake to me, and who sware to me, saying, To thee will I give this land, and to thy seed; he shall send his angel before thee; and thou shalt take a wife for my son from thence. 8. But if the woman be not willing to go with thee unto this land, thou shalt be clear from my oath, only thou shalt not take back my son thither. 9. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this thing. 10. And the servant took ten camels from the camels of his lord, and (some) of all the goods of his lord with him: and having arisen, he went unto Mesopotamia, unto the city of Nachor. 11. And he made the camels lie down without the city, by the well of water, towards evening, when the women who draw water go forth. 12. And he said, O Lord, the God of my lord Abraham, make my way prosperous before me this day, and shew kindness unto my lord Abraham. 13. Behold, I stand by the fountain of water; moreover the daughters of those who inhabit the city are coming forth to draw water. 14. And it shall be (that) the virgin to whom I shall say, Incline thy water-pot (towards me) that I may drink, and (who) shall say, Drink thou, and I will give drink to thy camels, until they shall cease drinking, her thou hast appointed for thy servant Isaac, and hereby shall I know that thou hast shewn kindness unto my lord

Abraham. 15. And it came to pass, before he had made an end of speaking in his mind, even, behold, Rebecca came forth, who was born to Bathuel (the) son of Melcha the wife of Nachor, (who) moreover (was) a brother of Abraham, having the water-pot upon her shoulders. 16. Now the virgin was fair in countenance exceedingly; she was a virgin: man had not known her: having then descended to the fountain, she filled her water-pot, and came up. 17. Whereupon the servant ran to meet her, and said, Give me a little water to drink out of thy water-pot. 18. Then she said, Drink, lord; and she hastened, and set down the water-pot upon her arm, and gave him to drink, till he had done drinking. 19. And she said, I will get water also for thy camels, until they have all drunken. 20. And she hasted and emptied out the water-pot into the drinking trough, and ran to the well to draw again, and got water for all the camels. 21. But the man contemplated her, and waited in silence to know whether the Lord had made his journey prosperous, or not. 22. Moreover it came to pass when all the camels had ceased drinking, the man took golden ear-rings weighing a drachm, and two bracelets (to be put) upon her hands: the weight of them (was that) of ten pieces of gold. 23. And he enquired of her, and said, Whose daughter art thou? tell me whether with thy father there is room for us to lodge. 24. Then she said to him, I am daughter of Bathuel the (son)

of Melcha, whom she bare to Nachor. 25. And she said to him, Both cut straw and provender (are) in plenty with us, and (there is) room to lodge. 26. And the man, being well pleased, worshipped the Lord, 27. And said, Blessed (be) the Lord, the God of my lord Abraham, who hath not suffered his righteousness and truth to fail my lord; to me also hath the Lord given a prosperous journey to the house of the brother of my lord. 28. And the damsel, having run, reported unto the house of her mother according to these things. 29. Now Rebecca had a brother, whose name (was) Laban: and Laban ran unto the man without at the fountain. 30. And it came to pass, when he saw the ear-rings and the bracelets in the hands of his sister, and when he heard the words of Rebecca his sister, saying,—Thus spake the man to me—he even came unto the man, as he stood by the camels at the fountain, 31. And said to him—Come in hither, blessed of the Lord; why standest thou without? for I have made ready the house, and a place for the camels. 32. So the man entered into the house; and he unloaded the camels, and gave cut straw and provender to the camels, and water to wash for his feet, and for the feet of the men that (were) with him. 33. And set loaves of bread before them to eat; and he said—I will not eat, till I have spoken my words. And he said—Speak. 34. And he said, I am Abraham's servant. 35. Moreover the Lord hath blessed my lord exceedingly, and he hath been

exalted : and he hath given him sheep, and steers, and silver, and gold, men-servants, and maid-servants, camels, and asses. 36. And Sarah, the wife of my lord, bare one son to my lord, after he was grown old, and he hath given him whatsoever he had. 37. And my lord adjured me, saying, Thou shalt not take a wife for my son of the daughters of the Chananeans, among whom I sojourn in their land. 38. But thou shalt go unto the house of my father, and unto my tribe, and shalt take a wife for my son from thence. 39. But I said to my lord—If peradventure the woman will not go with me? 40. And he said to me, The Lord God, to whom I have been pleasing in his sight, he shall send his angel with thee, and shall prosper thy journey; and thou shalt take a wife for my son out of my tribe, and out of the house of my father. 41. Then shalt thou be released from my imprecation; for when thou shalt have come unto my tribe, and they give thee not (the woman), even then shalt thou be released from mine adjuration. 42. And having come this day to the fountain, I said, O Lord, the God of my lord Abraham, if thou prosperest my way, wherein I now go— 43. Behold, I stand by the fountain of water, and the daughters of the men of the city are coming forth to draw water; and it shall be (that) the virgin, to whom I say, Give me to drink out of thy water-pot a little water— 44. And (who) shall say to me, Both drink thou, and I will get

water for thy camels—she (shall be) the woman whom the Lord hath prepared for his own servant Isaac; and hereby shall I know that thou hast shewn kindness to my lord Abraham. 45. And it came to pass, before I had finished speaking in my mind, straightway Rebecca came forth, having the water-pot upon (her) shoulders: and she came down to the fountain: and I said to her, Give me to drink. 46. And having made haste, she let down the water-pot upon her arm from off her, and said, Drink thou, and I will give drink to thy camels; and I drank, and she gave drink to the camels. 47. And I asked her, and said, Whose daughter art thou? tell me: then she said, I am daughter of Bathuel, Nachor's son, whom Melcha bare to him; and I put on her the ear-rings, and the bracelets about her hands. 48. And being well pleased, I worshipped the Lord, and blessed the Lord, the God of my lord Abraham, who hath prospered me in a way of truth, to take the daughter of the brother of my lord for his son. 49. If therefore you shew kindness and justice towards my lord—but if not, tell me, that I may turn to right or left. 50. But Laban, having answered, and Bathuel, said, This thing hath come forth from the Lord: we shall not be able to speak in opposition to thee bad or good. 51. Behold, Rebecca (is) before thee: having taken her, depart with speed; and let her be wife to the son of thy lord, as the Lord hath spoken. 52. So it came to pass

that when the servant of Abraham heard their words, he bowed himself to the Lord in worship upon the ground. 53. And the servant having brought forth golden and silver ornaments, and raiment, gave (them) to Rebecca: and he gave gifts to her brother, and to her mother. 54. And they did eat and drink, both he and the men who were with him, and lay down to rest. And having risen in the morning, he said, Dismiss me, that I may depart unto my lord. 55. But her brethren said, and (her) mother, Let the virgin remain with us about ten days, and after that she shall depart. 56. But he said unto them, Detain me not: also the Lord hath prospered my way to me: dismiss me, that I may depart unto my lord. 57. Then they said, Let us call the damsel, and ask (at) her mouth. 58. And they called Rebecca, and said to her, Wilt thou go with this man? then said she, I will go. 59. And they dismissed Rebecca their sister, and her goods, and the servant of Abraham, and those (that were) with him. 60. And they blessed Rebecca, and said to her, Thou art our sister: be thou (a mother) unto thousands of myriads, and may thy seed inherit the cities of the adversaries. 61. Then Rebecca, having arisen, and her maidens, mounted upon the camels, and went with the man; and the servant, having taken up Rebecca, departed. 62. Moreover Isaac was passing through the wilderness towards the well of the vision, for he dwelt in the country towards the

south. 63. And Isaac went forth unto the plain towards evening to meditate, and, having looked up with his eyes, he saw (the) camels coming. 64. And Rebecca, having looked up with (her) eyes, saw Isaac; and she sprang down from the camel. 65. And she said to the servant, Who is that man, who walketh in the plain to meet us? then the servant said, This is my lord: she therefore, having taken up the veil, enveloped herself (therein). 66. And the servant related to Isaac all the things which he had done. 67. Then Isaac entered into the house of his mother, and took Rebecca, and she became his wife, and he loved her: and Isaac was consoled for (the loss of) Sarah his mother.

Omissions.

Verse 8. *This*, after "clear from." Al. MS. has *τούτου*. The Vulg. has *non teneberis juramento*. Comp. ver. 41.

Verse 10. *And departed*, after "camels of his lord." The same Hcb. words occur again later in the verse. Geddes and Schumann, ap. Barret, prefer their version.

Verse 15. *Her*, *ה*, before water-pot. So Vulg. comp. ver. 18.

Verse 20. *His*, before "camels." *omnibus camelis*, Vulg.

Verse 24. The pronoun *אני*, expressed in the verb *εἶπὶ*. So Vulg. sum.

Verse 27. *His*, before "truth." *I*, *אני*, expressed partly by *ἐμέ τ'*. et me, Vulg. See *Notes*.

Verse 30. *And behold*, before "he stood."

Verse 35. *And*, twice.

Verse 43. *That when*, before "the virgin," and *cometh forth to draw water* after it. The idea is expressed in their previous insertion.

Verse 44. *My master's son*, at the end. See *Insertions*.

Verse 46. *Also*, at the end.

Verso 49. *Tell me*, after "master." Al. MS. has ἀπαγγείλατε.

Verso 67. *Her*, after "brought," for which they have εἰσῆλθε, *entered*.

Sarah, after "mother." See *Insertions*.

Insertions.

Verso 3. *Isaac*, after "son." See ver. 4.

Verso 4. *From thence*, at the end. inde, Vulg. Comp. vv. 7, 38.

Where I was born, after "land," erroneously. Abraham was born in Chaldea. Comp. ver. 7.

Verso 7. *And the God of the earth*, after "heaven." Comp. ver. 3.

To thee, before "will I give this land," and *and* after it. Comp. ch. xiii. 15.

Verso 14. *Until they shall cease drinking*, after "camels." Comp. ver. 19. *Abraham*, at the end. So the Samar. Comp. vv. 12, 44.

Verso 15. *In his mind*, after "speaking." Comp. ver. 45. It is in Sam. T. and V. intra se, Vulg. Al. MS. omits αὐτοῦ.

(*Who*) *moreover (was a)*, before "brother." δέ. *The*, before water-pot. Such as he had pictured in his mind, ver. 14.

Verso 16. *She was*, before "a virgin," and before "fair," where E. T. supplies it.

Verso 18. *Till he had done drinking*, at the end. It gives the sense of וְתָכַל לְהַשְׁקוֹתוֹ, "And when she had done giving him drink," at the beginning of ver. 19.

Verso 22. *All*, before "the camels." Comp. ver. 20.

Verso 23. *And he enquired of her*, at the beginning. Comp. ver. 47.

Verso 24. *Am*, after "I." See *Omissions*.

Verso 33. *Loaves of bread*, ἄπρους, before "to eat." E. T. supplies "meat." panis, Vulg. Jonath. has תְּבַשִּׁילָא, something cooked, pulmentum. Comp. ch. xix. 3.

Verso 36. *One*, before "son."

Verso 38. *From thence*, at the end. Comp. vv. 4, 7. et de cognatione meâ accipies, Vulg. as ver. 40.

Verso 40. *He*, αὐτός, before "shall send."

Verso 43. *And the daughters of the men of the city are coming forth to draw water*, before "and it shall be that the virgin." Comp. ver. 13.

Verse 44. *For his own servant Isaac.* (See Omissions.) *And thereby shall I know that thou hast shewn kindness to my lord Abraham,* at the end. Comp. ver. 14.

Verse 46. *Upon her arm,* after “water-pot” Comp. ver. 18.

Verse 47. *Tell me,* after “art thou?” Comp. ver. 23, where however it forms a second question, relating to the accommodations of her father’s house. The Vulg. takes it there as the LXX. here.

I am, before “daughter.” sum, Vulg.

Verse 50. *This,* τοῦτο, before “thing.” τὸ πρᾶγμα τ. The Arab. has it.

Verse 54. *That I may depart,* before “unto my lord.” ut vadam, Vulg. So the Syr. See ver. 56. *Both,* before “he and the men.” Not in Al. MS.

Verse 56. *To me,* or for me, ἐν ἐμοί, after “my way.” Not in Al. MS.

Verse 67. *Sarah,* after “for (the loss of),” having omitted it earlier in the verse.

Notes.

Verse 11. *Towards,* τὸ πρὸς. See ch. viii. 11. *Made the camels lie down,* ἐκοίμισε. So the Vulg. fecisset accumbere. בָּרַךְ, “made to kneel down,” E. T. ἐγονάτισε, Schol.

Verse 13. *Those who inhabit,* οἰκούντων, אֲנָשׁ, “men of,” E. T. habitatorum, Vulg.

Verse 15. *Having,* represented in the Heb. by ו, “with,” E. T. habens, Vulg.

Verse 18. *Arm,* יָד, “hand,” E. T. ulnam, Vulg. She steadied it by placing the upper end of it across her arm: not holding it in both hands. The arm however may be considered as including the hand. Comp. ch. xxvii. 16, 23, Ex. vi. 1.

Verse 20. *Again,* should follow “ran.”

Verse 22. *A drachm,* בֶּקַע, half a shekel, E. T., which supplies “shekels” after “ten.” Comp. Ex. xxxviii. 26 (xxxix. 2), ch. xx. 16.

Verse 26. *Being well pleased,* εὐδοκήσας, יָקָר, “bowed down his head,” E. T. in token of assent, and approbation of what had been said. Schleusner. So in ver. 48.

Verse 27. *To me also hath the Lord given a prosperous journey,* ἐμέ τ' εὐώδωκε, אֲנִכִּי בְּדֶרֶךְ נְהַנִּי יְהוָה, “I (being) in the way, the Lord led me,” E. T. et recto itinere me perduxit, Vulg. Ego—me

quod attinet—in hâc viâ Jova me duxit, Rosenm. See August. *Locut. de Genesi*, and comp. *Omissions*.

Verse 30. *In the hands*, על ירי, “upon,” E. T. יר may mean the arm. See ver. 18, and ver. 47, where they have περί, and Al. MS. ἐπί.

Verse 36. *He was grown old*, וקנתה, “she was old,” E. T. The Samar. has ן for ה.

Verse 39. *With*, אחרי, after “follow me,” E. T. So in ver. 61. The Vulg. has here mecum, and there, secutæ sunt.

Verse 40. *Have been pleasing*. Comp. ch. v. 22.

Verse 42. *Wherein*. Al. MS. has ἧν—ἐπ’ αὐτήν, whereon; nearer the Heb. עליה in, Vulg.

Verse 46. *From off her*, ἀφ’ ἐαυτῆς, “shoulder” may be meant, but is not absolutely required. Jonath. has מינה, ex se.

Verse 53. *Gifts*, מנרנת, “precious things,” E. T. dona, Vulg. Comp. 2 Chr. xxi. 3, xxxii. 23, 27.

Verse 55. *About*, ὥσεί, אן, “at the least,” E. T., following the Vulg. which has saltem. They may possibly have read כעשור. See Judg. iii. 29. Some suppose ימים to mean a year. The Syr. has “a month of days.” Let her remain with us some time longer, or, if we must fix a day, let it be ten days hence.

Verse 59. *Her goods*, מנקתה, her nurse. See ch. xxxv. 8. They read מקנה.

Verse 60. *Cities*, שער, gate. Comp. ch. xxii. 17. So Onk., Jon., the Sam. V. and Arab. “Lands,” Syr.

Verse 61. *Maidens*, ἀβραί. Not mere servants, but companions, from the Syr. חברה, socia, ladies in waiting, maids of honour, or the like. They represent such as attending upon Pharaoh’s daughter, Exod. ii. 5, and upon Esther, Esth. iv. 4, and Judith, viii. 33. Prior has used it as a proper name in his poem of Solomon.

Verse 62. *Through the wilderness towards*, מבוא, “from the way of,” E. T. They seem to have understood that he was now moving in the direction of the well called Lahai-roi: where he afterwards dwelt. See ch. xvi. 14, xxv. 11. They probably read מדבר, which is found in the Samar. Per viam quæ ducit ad puteum, Vulg. τὸ πεδίον, vv. 63, 65, renders מדבר. Joel ii. 3, iii. 19.

Verse 63. *He saw*, הנה. “Behold,” E. T. Vidit camelos vementes, Vulg.

Verse 64. *Sprang down*, κατεπήδησεν, implying haste to shew respect to her future lord. Comp. 1 Sam. xxv. 23, where the haste is expressed by תמהר, though the Heb. word is not so strong there, being תרר, and here תפל, literally, she fell. Comp. 2 Kings v. 21. A French translation has “se jetta bas.” Jonath. אֶתְרַבֵּן, she let herself drop, or slide down.

Verse 67. *For (the loss of)*, אַחֲרֵי, after (the death of), E. T. The Arab. has, et consolatus est per eam loco, عَنْ, matris suæ. The Vulg. is rather diffuse—in tantum dilexit eam, ut dolorem, qui ex morte matris ejus acciderat, temperaret.

CHAPTER XXV.

1. MOREOVER Abraham took again a wife, whose name (was) Chettura. 2. She also bare to him Zombran, and Jezan, and Madal, and Madiam, and Jesboc, and Soic. 3. Moreover Jezan begat Saba, and Dedan. Now (the) sons of Dedan (were) Assuriim, and Latusiim, and Laomim. 4. But the sons of Madiam (were) Gephah, and Aphir, and Enoch, and Abeida, and Eldaga: all these were sons of Chettura. 5. But Abraham gave all his possessions to Isaac his son. 6. And to the sons of his concubines gave Abraham gifts, and sent them away from Isaac his son, while he was yet living, towards the east, unto an eastern land. 7. Now these (are) the years of (the) days of the life of Abraham, as many as he lived, an hundred (and) seventy-five years. 8. And Abraham, failing, died in a good old age, an old man, and full of days: and he was added unto his people. 9. And Isaac and Ismael his sons buried him in the double cave, in the

field of Ephron (the son) of Saar the Chettean, which is over against Mambre. 10. The field, and the cave, which Abraham purchased of the sons of Chet: there they buried Abraham, and Sarah his wife. 11. Moreover it came to pass after that Abraham had died, God blessed Isaac his son; and Isaac dwelt near the well of the vision. 12. Now these (are) the generations of Ismael the son of Abraham, whom Agar the Egyptian, the maid of Sarah, bare to Abraham. 13. And these (are) the names of the sons of Ismael, according to (the) names of his generations. The first-born of Ismael, even Nabaioth, and Kedar, and Nabdeel, and Massam, 14. And Masma, and Duma, and Masse, 15. And Choddan, and Theman, and Jetur, and Naphes, and Kedma. 16. These are the sons of Ismael, and these their names in their tents, and in their villages; twelve rulers according to their nations. 17. And these (are) the years of the life of Ismael, an hundred (and) thirty-seven years, and he, failing, died, and was added unto his race. 18. Moreover he dwelt (in the country) from Euilat unto Sur, which is in front of Egypt, (from Euilat, which extends) until thou approach unto (the) Assyrians: he dwelt before the face of all his brethren. 19. And these (are) the generations of Isaac the son of Abraham. 20. Abraham begat Isaac. Now Isaac was (at the age) of forty years, when he took to himself Rebecca, daughter of Bathuel the Syrian, from Syria Mesopotamia, sister of Laban the Syrian, to wife.

21. Moreover Isaac entreated the Lord in behalf of Rebecca his wife, because she was barren: then God heard him, and Rebecca his wife conceived in (her) womb. 22. Then the babes leaped within her; wherefore she said, If thus it is about to happen to me, why (is) this my (condition)? moreover she went to enquire of the Lord. 23. And the Lord said to her, Two nations are in thy womb, and two peoples shall be separated from thy bowels: and (the one) people shall be superior to (the other) people, and the elder shall serve the younger. [Rom. ix. 12.] 24. And the days were accomplished that she should be delivered: and there were to her twins in her womb. 25. Now the first-born came forth red; all over rough (with hair) like a garment of fur: so (she) called his name Esau. 26. And afterward came forth his brother: and his hand grasped the heel of Esau, and (she) called his name Jacob—Now Isaac was (of the age) of sixty years, when Rebecca bare them. 27. Moreover the young men grew up, and Esau was a man skilled in hunting, abiding in the field: but Jacob was a simple-minded man, inhabiting a house. 28. Now Isaac loved Esau, because that which he took in hunting was his food; but Rebecca loved Jacob. 29. Moreover Jacob had made pottage [Bel and Drag. 33]; but Esau came in a state of faintness from the plain. 30. And Esau said to Jacob, Give me to taste of this red pottage, for I am faint: therefore was his name called Edom. 31. Then said Jacob to Esau, Sell me

this day thy birth-right—to me— 32. And Esau said, Behold, I am going to die, and what (advantage) is this birth-right to me? 33. And Jacob said to him, Swear to me this day: and he swore to him: so Esau sold the birth-right to Jacob. 34. Then Jacob gave Esau bread and lentile pottage: and he ate and drank, and, having arisen, went away: and Esau made light of the birth-right.

Omissions.

Verse 13. *According to (the) names of his generations.* The Heb. has ׀, "their," after שמת, and ל, "according to," before תולדתם. For the latter ׀ they have αὐτοῦ, *his*. "Their" generations, as descendants of Ishmael, would be *his* also.

Vorse 30. אנכי, *I*, after עיף. It is of course expressed, though not in so marked a manner, by ἐκλείπω. The Vulg. has, oppido lassus sum. Al. MS. has ἐγώ.

Insertions.

Verse 5. *His son*, after "Isaac." So the Sam. Text and Vers., and the Syriac. Comp. vv. 6, 11.

Verse 8. *Of days*, after "full." E. T. supplies "of years." Plenus annis—plenus honoribus. Pliny. *Epist.* II. 1. In ch. xxxv. 29, the Heb. has "days," and some MSS. here, so the Sam. Vulg. and Syr. Mazochius, p. 93, cites an epitaph from the *Marm. Antiq.* ap. Fleetwood, p. 274:

Functus honorato senio, plenusquo dierum,

Evocor ad Superos: pignora, quid gemitis?

Comp. Lucret. III. 951, and Hor. *Sat.* I. 1.

Verse 10. *And the cave*, after "field," from ver. 9.

Verse 13. *Kai* before "Nabaioth." I have translated it *even*: but it probably has slipped by accident into the text, occurring as it does before all the other names, as far as *Theman* in ver. 15, where they have again inserted it twice, before *Jetur* and *Naphes*. It does not appear before Nabaioth in Al. MS. Perhaps the

omission of the ו before יטור and נפיש may have been intended to intimate a more particular connexion between the three tribes last on the list. See 1 Chron. v. 19.

Verse 20. *Syria*, of which Mesopotamia may be an epithet. Al. MS. has it not. Bethuel and Laban are called Syrians. The Heb. is פָּדָן אֲרָם, Padan-Aram. Comp. ch. xxiv. 10, xxviii. 2; Deut. xxvi. 5. In ch. xlviii. 7, Padan occurs without Aram in the Heb.

Verse 22. *It is about to happen to me*, after “thus.” E. T. supplies “it be.” *Mihi futurum erat*, Vulg.

Verse 26. *Rebecca* after “when.”

Verse 31. *Me*, μοί, after “sell,” unnecessary; as ἐμοί concludes the verse. It occurs before σήμερον in ver. 33.

Verse 33. *Esau*, before “sold.” The Vulg. has it in connexion with juravit.

Notes.

Verse 6. *His*, before “concubines,” represents the Heb. אֲשֶׁר לְאַבְרָהָם, “which Abraham had,” E. T. The Vulg. has merely, et filiis concubinarum largitus est dona.

Verse 13. *Nabdeel*, אַבְדֵּעַל, “Adbeel.” Josephus has Abdeel. There is a tribe in Yemen called Beni Abdilla.

Verse 16. *In their tents, and in their villages*, בְּחִצְרֵיהֶם וּבְטִירָתָם. “By their towns and by their castles,” E. T. The Vulg. inverts the order, castella et oppida. Parkhurst explains חֵצֵר by a moveable village of tents, after Michaelis. It seems to have been inclosed by some temporary fortification. Mazochius, p. 94, calls them tabernacula, castella (probably from the Vulg.) and connects the name with Hatria Venetiæ, and Hatria Picens, founded by the Tuscans. For טִירָת he has villæ ex casis coalescentes, caulæ, κῶμαι. Comp. Exod. xiv. 1; Num. xxxi. 10.

Verse 18. *He dwelt*, נָפַל. “He died,” E. T., and Vulg. obiit. The Syr., Arab., and the three Targums follow the LXX. The similar expression in ch. xvi. 12, no doubt led to this version; which is approved by Adam Clarke in *Comment.* Schl. explains it sortem obtinuit. In Josh. xxiii. 4, נָפַל signifies “to divide by lot.” See Jerome, *Trad. Heb.*

Verse 22. *Why (is) this my (condition)?* or, why (is) this to me? מָה זֶה אֲנִי. “Why (am) I thus?” E. T. Quid necesse

fuit concipere? Vulg. What does this condition that I am in portend? Schumann, ap. Barret. Why have I wished for this? Mendelsohn, ap. Ges. E. Tr.

Verso 27. *Abiding in the field*, ἄγροικος. ἐν ἀγρῷ διάγων, Hesych. In agris aut sylvis continuo versabatur, Schleusn. Comp. Hor. "manet sub Jove frigido Venator." The Vulg. has agricola, but it does not appear that Esau cultivated the land. Comp. ch. xvi. 12.

Simple-minded, ἄπλαστος, דם, "plain," E. T. Simplex, Vulg. Comp. Job i. 1. Sine dolo, Augustine.

A house or residence, οἰκίαν, אהלים. "Tents," E. T., which then constituted the patriarchal dwelling. Comp. Num. xix. 14, 18; Josh. xxii. 4, 6.

Verso 30. *Pottage*, so E. T. from ver. 29. Coctione hac rufa, Vulg.

Verso 32. *I am going to die*, πορεύομαι τελευτᾶν, הלך למות. Comp. ch. xv. 15; Luke xxii. 22.

CHAPTER XXVI.

1. THEN there was a famine in the land, distinct from the former famine, which was in the time of Abraham: moreover Isaac went unto Abimelech, king of (the) Phylistiim, to Gerara. 2. Then the Lord appeared to him, and said, Go not down to Egypt, but dwell in the land (of) which I shall tell thee: 3. And sojourn in this land; and I will be with thee, and will bless thee; for to thee and to thy seed will I give all this land: and I will make good mine oath, which I sware to Abraham thy father. 4. And I will multiply thy seed, as the stars of the heaven, and will give to thy seed all this land; and in thy seed shall all the nations of the earth be blessed: 5. Because Abraham thy father obeyed my voice, and kept mine ordinances, and my commandments,

and my judgments, and my statutes. 6. So Isaac dwelt in Gerara. 7. Now the men of the place enquired concerning Rebecca his wife: and he said, She is my sister; for he feared to say that she is my wife; lest the men of the place should slay him on account of Rebecca; for in aspect she was beautiful. 8. So he was there a long while; and Abimelech the king of Gerara, looking through the window, saw Isaac dallying with Rebecca his wife. 9. Then Abimelech called Isaac, and said to him, So then she is thy wife! how (is it) that thou saidst, She is my sister? then Isaac said to him, Because I said, Lest I die on account of her. 10. But Abimelech said to him, Why hast thou done this to us? Some one of my family hath very nearly lain with thy wife: and so thou wouldest have brought upon us (a sin, although committed in) ignorance. 11. Abimelech therefore charged all his people, saying, Every one who toucheth this man, and his wife, shall be liable (to be put) to death. 12. Moreover Isaac sowed in that land; and he obtained in that year barley yielding an hundred-fold: for the Lord blessed him. 13. And the man was exalted, and, making progress, he grew greater, until that he became exceeding great. 14. Moreover he possessed herds of sheep and herds of oxen, and many cultivated fields: but the Philistiim envied him. 15. And all the wells, which the servants of his father had digged in the time of his father, the Philistiim stopped them up, and filled them with earth. 16. Abimelech

also said unto Isaac, Depart from us; for thou art become exceedingly more powerful than we. 17. And Isaac departed thence, and halted in the valley of Gerara, and dwelt there. 18. And Isaac dug again the wells of water, which the servants of Abraham his father had digged, and the Philistiim had stopped them up after Abraham his father was dead; and he gave them names according to the names which his father had given them. 19. And the servants of Isaac dug in the valley of Gerara, and found there a well of living water. 20. And the shepherds of Gerara contended with the shepherds of Isaac, saying, that the water was theirs: and they called the name of the well, Wrong: for they wronged him. 21. Therefore, having removed from thence, he dug another well: but they disputed concerning that also; and he named its name, Enmity. 22. Therefore, having removed from thence, he dug another well; and they did not contend concerning it; and he named its name, Spaciousness; saying, Because now the Lord hath enlarged (our territory) for us, and hath increased us in the land. 23. Moreover he went up from thence to the well of the oath. 24. And the Lord appeared to him in that night, and said, I am the God of Abraham thy father: fear not; for I am with thee, and will bless thee, and will multiply thy seed for the sake of Abraham thy father. 25. And he built there an altar, and called upon the name of the Lord, and pitched his tent there: moreover the

servants of Isaac dug there a well in the valley of Gerara. 26. And Abimelech went unto him from Gerara, and Ochozath the attendant on his wife, and Phichol the chief commander of his host. 27. And Isaac said to them, Wherefore are ye come unto me, seeing that ye have hated me, and have sent me away from you? 28. Then they said, Seeing we have perceived that the Lord was with thee; and we said, Let there be an execration between us and between thee; and we will make a covenant with thee; 29. That thou do us no evil, as we have not abominated thee, and according as we have treated thee honourably, and have sent thee away in peace: and now blessed (art) thou of the Lord. 30. And he made them a feast, and they did eat and drink. 31. And having arisen in the morning, each sware to (his) neighbour: and Isaac sent them away, and they departed from him in safety. 32. Now it came to pass in that day, also the servants of Isaac, having arrived, reported to him concerning the well which they had digged, and said, We have not found water. 33. And he called it—Oath; wherefore he gave that city a name, Well of Oath, (which remaineth) unto the present day. 34. Moreover Esau was (of the age) of forty years, and took a wife (called) Judith, daughter of Beoch the Chettean, and (another called) Basemath, daughter of Elon (the) Chettean. 35. And they were (constantly) striving with Isaac and with Rebecca.

Omissions.

Verse 15. *Abraham*, before "his father," and after "in the days of."

Verse 28. The repetition of "between us," which E. T. prefaces with "even." The Vulg. has it once only. Onk. has, *confirmetur nunc juramentum quod erat inter patres nostros, inter nos et te.*

Verse 29. קר before *honourably*. "Nothing but," E. T. *nec fecimus quod te læderet*, Vulg. The Syr. omits it.

Insertions.

Verse 3. *And*, before "sojourn." et, Vulg. *Mine*, before "oath."

Verse 5. *Thy father*, after "Abraham." *And*, twice; before "my commandments," "my judgements." So Vulg.

Verse 7. *Rebecca*, before "his wife." *She is*, after "say." So E. T. *quod esset*, Vulg.

Verse 10. *My*, before "family." See *Notes*.

Verse 11. *His*, before "people." *Every one*, before "who toucheth."

Verse 18. *His father*, after "Abraham." And before "was dead."

Verse 19. *Of Gerara*, after "valley," from ver. 17.

Verse 21. *Having removed from thence*, after "therefore." See ver. 22.

Verse 25. *In the valley of Gerara*, after "well." Not in Al. MS. Beersheba is evidently meant.

Verse 33. *He gave that*, before "city." *That*, is not in Al. MS. Vulg. has, *impositum est*.

Notes.

Verse 3. *This land*. "These countries," ארצות. Perhaps as belonging to various tribes. So in ver. 4.

Verse 7. *Him*, αὐτόν, נִי. "me," E. T. *eum*, Vulg.

Verse 10. *Some one of my family*, τις ἐκ τοῦ γένους μου. אֶחָד הָעָם. "one of the people," E. T. Jonathan supposes him to mean himself. *rex, qui præcipuus est in populo*. γένος, however,

may mean "nation." See Mark vii. 26. The Arab. has "our people." Comp. ver. 11, ch. xi. 1, xxxiv. 16, 22.

(*A sin, although committed in*) *ignorance*, ἄνοιαν, אשם. "guiltiness," E. T. They translate it so 2 Chron. xxviii. 13. See likewise Ezek. xl. 39, xlii. 13, xliv. 29; Hos. iv. 15. "Forgive us all our sins, negligences, and ignorances," Litany.

Verse 12. *Barley*, κριθήν, שערים. E. T. has merely "a hundred-fold," and Vulg. centuplum, without mention of barley. Jonath. has, juxta estimationem meam. The radical idea of שער (in Arabic at least) seems to be that of separation, or distinction, expressed in the English "fold." Parkhurst observes, "Barley being less productive than wheat, this increase was the more extraordinary." Mazochius, on the contrary, says: In hordeo fœnus centuplum minoris est quam in tritico miraculi. Doughty, *Analecta Sacra*, p. 26, cites a passage in Strabo, L. xv., which puts them on a par. Πλούσιος δ' ἄγαν ἐστίν, ὥστε ἑκατοντάχουν δ' ὀμαλοῦ καὶ κριθήν καὶ πυρὸν ἐκφέρειν, ἐστὶ δ' ὅτε καὶ διακοσιοντάχουν. See Herod. i. 192, and Jer. *Trad. Heb.* A good deal would depend upon the soil, which in some cases is more favourable to the production of wheat, in others of barley.

Verse 14. *Many cultivated fields*, γεώργια πολλά, עבדה. "servants," E. T. husbandry, E. M. So the Sam., Vulg., Arab. and Jonath. He sowed the land during his temporary occupancy of it, not as having any absolute right of property therein, but moving from place to place. See ver. 17, 22, and comp. Acts vii. 5.

Verse 18. *The servants*, בְּיָמֵי. "in the days," E. T. Houbigant considers עבְרֵי the true reading, and so the Samar., Vulg., and Syr. They who digged the wells in the days of Abraham were doubtless his servants. See ver. 15. But the two Hebrew words appear too dissimilar to have been easily interchanged.

Verse 19. *Living*, חַיִּים. "springing," E. T. "living," E. M. vivam, Vulg. See ch. xxi. 19.

Verse 20. *They called*, יָקָרָא. "he called," E. T. So Al. MS. ἐκάλεσεν. It was not likely that they would call the well by a name which would perpetuate their own injustice. His servants may be meant. See ver. 21.

Wrong, ἀδικία, עָשָׂה. "Esek," E. T. "contention," E. M. according as the Schin is pointed, it is supposed to signify strife

or injustice. The Schol. explains it by *συκοφαντία*. So Vulg. Calumniam. They falsely accused Isaac of claiming that which was not his own. See Ps. lxi. 10, lxxii. 8; Ezek. xxii. 7, 29; Job x. 3; Levit. vi. 2; Isai. xxiii. 12.

Verse 21. *He dug*, יחפרו. "They," E. T. by his orders.

Verse 24. *For the sake of Abraham thy father*, עברי, my servant. They copied it inadvertently from the foregoing words of the verse. Comp. ver. 18.

Verse 26. *The attendant on his wife*, מרעהו. "one of his friends," E. T. Comp. Judg. xiv. 11, 20; John iii. 29; and see August. *Quæst. sup. Gen.* 75. Jerome, *Trad. Heb.* His office seems to have been to conduct the bride to the house of the bridegroom.

Verse 28. *An execration*, ἀπά. So Augustine, execratio, Qu. 77. אלה, "an oath," E. T. A denouncing of a curse, Parkh. See ch. xxiv. 41. Which, according to the old Roman formulæ, jungi cum juramento solebat in juramenti fractores. Mazoch. p. 96. Comp. Num. v. 20; 1 Kings viii. 31; Dan. ix. 11.

Verse 29. *Abominated*, נגעני. "touched," E. T. pushed, or driven, thee away as one profane? See ver. 27.

Verse 31. *In safety*, μετὰ σωτηρίας, בשלום. "in peace," E. T. Comp. ch. xxxviii. 21; 1 Thess. v. 3.

Verse 32. *Not, before "found."* They read לא for לו. See Ambrose, *de Isaac*, iv.

Verse 35. (Constantly) striving, ἐκίζουσai, מרת רוח. "a grief of mind," E. T. Offenderant animum, Vulg. Both probably derived it from מרה, to resist, rebel against. So Onk. rebelles et irritatrices. Contradicentes sententiæ, Arab.

CHAPTER XXVII.

1. **MOREOVER** it came to pass, after that Isaac was grown old, his eyes also lost their sharpness of sight: and he called Esau his elder son, and said to him, My son; and he said, Behold, I (am here).
2. And he said, Behold, I am grown old, and I know

not the day of mine end. 3. Now therefore take thy weapon, both the quiver and the bow, and go forth into the plain, and take me a beast of chase. 4. And make me a repast, (such) as I am fond of, and bring (it) me, that I may eat; in order that my soul may bless thee before I die. 5. Now Rebecca listened while Isaac was speaking unto Esau his son: moreover Esau went into the plain to take a beast of chase for his father. 6. Then said Rebecca unto Jacob her younger son, See, I heard thy father speaking unto Esau thy brother, saying, 7. Bring me venison, and make me a repast, that, having eaten, I may bless thee in the presence of the Lord before I die. 8. Now therefore, my son, hearken to me, according as I command thee: 9. And, having gone unto the flocks, take me from thence two kids, tender and good, and I will make them a repast for thy father, (such) as he is fond of. 10. And thou shalt bring (it) in to thy father, and he will eat; that thy father may bless thee before he die. 11. But Jacob said unto Rebecca his mother, Esau my brother is a shaggy man, while I am a smooth man. 12. (My) father it may be will feel me, and I shall be before him as a despiser: and I shall bring upon me a curse, and not a blessing. 13. But (his) mother said to him, Upon me (be) thy curse, (my) child; only attend to my voice, and, having gone, bring (them) to me. 14. So he, having gone, took and brought (them) to (his) mother; and his mother made a repast, (such) as his

father was fond of. 15. And Rebecca, having taken the goodly garment of Esau her elder son, which was by her in the house, put it on Jacob her younger son. 16. And she wrapped the skins of the kids about his arms, and about the bare (part) of his neck : 17. And she gave the meat and the bread, which she had made (ready), into the hands of Jacob her son. 18. And he brought (them) in to his father : moreover he said, (My) father : then said he, Behold, I (am here) : who art thou, (my) child ? 19. And Jacob said to (his) father, I, Esau, thy first-born, have done according as thou spakest to me : having arisen, sit thou and eat of my venison, that thy soul may bless me. 20. Then said Isaac to his son, what (is) this that thou hast quickly found, O (my) child ? so he said, That which the Lord thy God brought in my way. 21. Then said Isaac to Jacob, Approach me, and I will feel thee, O (my) child, whether thou art my son Esau, or not. 22. So Jacob approached unto Isaac his father ; and he felt him, and said, The voice (indeed) is Jacob's voice, but the hands (are) Esau's hands. 23. And he knew him not, for his hands were shaggy, as the hands of Esau his brother ; and he blessed him, 24. And said, Thou art my son Esau ? then said he, I (am). 25. And he said, Bring (it) near to me, and I will eat of thy venison, (my) child, that my soul may bless thee : and he brought (it) near to him, and he did eat ; and he brought in wine to him, and he drank. 26. And his

father Isaac said to him, Approach me, and kiss me, (my) child. 27. And, having approached, he kissed him; and he smelled the scent of his garments, and blessed him, and said, Behold, (the) scent of my son (is) as (the) scent of an abounding field, which the Lord hath blessed. 28. And may God give thee of the dew of the heaven, and of the fatness of the earth, and plenty of corn and wine. 29. And may nations serve thee, and rulers bow down to thee; and be thou lord of thy brother, and the sons of thy father shall bow down to thee: he that curseth thee (shall be) accursed: but he that blesseth thee (shall be) blessed. 30. And it came to pass after Isaac had ceased blessing Jacob his son, even it came to pass, as Jacob had (just) gone out from the presence of Isaac his father, Esau also his brother came from the chase. 31. And he also made (ready) a repast, and brought (it) to his father, and said to (his) father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32. And Isaac his father said to him, Who art thou? Whereupon he said, I am thy first-born son, Esau. 33. Then was Isaac astonished with an exceedingly great astonishment, and said, Who then (was it) who took me a beast of chase, and brought (it) in to me? and I have eaten of all before thou camest, and have blessed him, and he shall be blessed. 34. So it came to pass, when Esau heard the words of his father Isaac, he uttered a loud and exceeding bitter cry, and said, Yet bless me also,

(my) father. 35. But he said to him, Thy brother, having come with craftiness, hath received thy blessing. 36. And he said, Justly hath his name been called Jacob; for he hath supplanted me, lo, this second time; he both took my birthright, and now he hath taken my blessing: and Esau said to his father, Hast thou not left in reserve a blessing for me, (my) father? 37. Then Isaac answering said to Esau, Since I have made him thy lord, and made all his brethren his servants, sustained him with corn and wine—what then shall I do for thee, (my) child? 38. Esau therefore said unto his father, Hast thou one blessing (only, my) father? yet bless me also, O (my) father. But as Isaac kept a mournful silence, Esau cried with a (loud) voice, and wept. 39. Then Isaac his father answering said to him, Behold, of the fatness of the earth shall be thy dwelling, and of the dew of the heaven from above. 40. And by thy sword shalt thou live, and shalt serve thy brother; but there shall be (a time) when thou shalt take down and loosen his yoke from thy neck. 41. And Esau bore malice against Jacob, because of the blessing (with) which his father had blessed him: moreover Esau said in his mind, May the days of mourning for my father be near at hand, that I may slay Jacob my brother. 42. Then were the words of Esau her elder son told to Rebecca; and, having sent, she called Jacob her younger son, and said to him, Behold, Esau thy brother threatens

thee to kill thee. 43. Now therefore, (my) child, hearken to my voice, and, having arisen, flee into Mesopotamia unto Laban my brother at Charran: 44. And dwell with him certain days, until the indignation turn away— 45. And the wrath of thy brother from thee, and he forget what thou hast done to him; and, having sent, I will recall thee from thence; lest I should be deprived of both of you (my children) in one day. 46. So Rebecca said unto Isaac, I am become weary of my life because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, what avails it me to live?

Omissions.

Verse 1. *To him*, before “behold.” Qui respondit, Vulg. Al. MS. has ἀντφ.

Verse 2. *Thy*, before “quiver,” and before “bow.” So Vulg.

Verse 8. *Voice*, before “according as.” They have it in ver. 13.

Verse 12. *My*, before “father.” Al. MS. has μου. So ver. 34.

Verse 13. *His*, before “mother.” So Vulg. and in ver. 14.

Verse 18. *My*, before “father,” and “child.”

Verse 19. *His*, before “father.” Vulg. omits both. So in ver. 31, where Al. MS. has ἀντροῦ.

Verse 20. *My*, before “child,” and in vv. 21, 25, 26, 37.

Verse 21. *Very*, הן, before “son Esau.” This my son. So Vulg. and Arab., and in ver. 24.

Verse 34. *To his father*, after “said.” So Vulg.

Verse 37. *Now*, עתה, before “do.”

Verse 43. ה, thou, E. T., after “flee.”

Verse 46. *Of the daughters of Heth, such as these (which are)*, before “of the daughters of the land.” So the Vulg.

Insertions.

Verse 6. *Younger*, ἐλάσσω, minorem natu, before "son." Comp. ver. 15, and ch. xxv. 23.

Verse 9. *Tender and*, before "good." See ch. xviii. 7.

Verse 10. *Thy father*, before "may bless."

Verse 21. *Art*, after "thou." E. T. supplies "be." Vulg. sis. So, ver. 24, "Art," E. T. Es, Vulg.

Verse 22. *Indeed*, after "the voice," not in Al. MS. Quidem, Vulg.

Verse 25. *Thy*, before "venison." Venatione tua, fili mi, Vulg.

Verse 27. *Abounding*, πλήρους, ἄλδ, Samar. Pleni, Vulg. πεπληρωμένου βλαστημάτων εὐωδισμάτων, Diodorus.

Verse 29. *And*, before "may," and before "be thou." Et serviant, Vulg.

Verse 30. *His son*, after "blessing Jacob."

Verse 32. *Art*, before "thou." So E. T., and Vulg. es. *Am*, after "I." So E. T., and Vulg. sum.

Verse 35. *To him*, after "said."

Verse 36. *Lo*, after "supplanted me." En, Vulg. It should come before "now he hath taken." *Esau*, before "said," and to his father, after it. Ad patrem, Vulg.

Verse 38. *But as Isaac kept a mournful silence*, κατανυχθέντος δὲ Ἰσαάκ, before "Esau cried." Al. MS. has it not, or the remainder of the verse. The Vulg. begins ver. 39, with motus Isaac. The Italic, according to Augustine, *Serm. iv.*, rendered it by strangulatus, which he interprets by suggillatus. Ambrose, *de Jacob*, II. 3, says, Et ipse (Esau) ut benediceretur cogendo elicit. In *Glossis Bibl. MSS. ap. Cangium*, suggillo tractum est a gula, quasi suggullo. Unde suggillare est proprie strangulare. Comp. ὑπωπιάζειν, Luc. xviii. 5; Mazoch. p. 100. I suppose nothing more than a moral constraining was meant. *κατανύσσομαι* generally means to keep silence, and that for grief. See Schleusner.

Verse 43. *Into Mesopotamia*, after "flee." Comp. ch. xxviii. 2.

Verse 46. *The sons of*, before "Chet." A needless piece of accuracy. The males of the existing generation were no more the sons of the patriarch, than the females were his daughters. See ch. xxviii. 1.

This, before "land." Hujus terræ, Vulg.

Notes.

Verse 3. *Weapon*, σκεῦος, whatever was required by the hunter. The bow and quiver of arrows considered as a single instrument.

A beast of chase, θήραν, the thing hunted, venationem, Vulg. v. 33. Venatus is the act of hunting. After the animal is taken and killed, "venison" (as E. T.) becomes the more suitable term. See v. 7. Mazochius, p. 99, cites from Livy, xxv. 9: Convenerat ut Philemenus, portula assueta venationem inferens, armatos induceret.

Verse 5. *For his father*, להביא. "(and) to bring (it)," E. T. They seem to have read לאביו. The Vulg. has, ut jussionem patris impleret.

Verse 12. *A despiser*, καταφρονῶν. Thinking so meanly of his father's intellect, as to imagine that he would be deceived by a fraud of such easy detection. מתעתע, "a deceiver," E. T. Symm. has καταπαίζων, involving the notion of contemptuous treatment, as does, I think, the "illudere" of the Vulgate. So the Syr, Arab. and Onk. Comp. 2 Chron. xxxvi. 16; Jer. li. 18. It may mean, however, "setting his wits against." καταβουλεύμενος, as Hesychius explains it. See Schleusner on the word: and Carpzovii Præf. de Vers. Græca LXXviri, p. 76. Jonath. has מגנח.

Verse 15. *The goodly garment*, τὴν στολὴν—τὴν καλήν, אַתְּבַגְדִּי הַחֲמֹד. "Goodly raiment," E. T. There seems to be something emphatic in the article here, which ought to be retained. The dress of ceremony, in which he was wont to appear before his father? I am not inclined to lay much stress upon the notion that it was the priestly or holy robe, which Esau's primogeniture entitled him to wear. Onk. has רְכִּיתָא, munda, clean. It is certain, however, that חֲמֹד in various forms is peculiarly applied to consecrated things, ex. gr. 2 Chron. xxxvi. 10, 19; Isai. i. 29, xlv. 9, lxiv. 11; Lam. i. 10; Ezek. xxiv. 21; Dan. xi. 8.

Verse 16. *The bare (part)*, γυμνά, "void of hair." Nuda, Vulg. הַלֵּקֶת, "smooth," E. T.

Verse 20. *That—that which*, ὃ. So the Syr. But it may perhaps be rendered as in E. T. Quoniam, Schl.

Verse 29. *Rulers*, ἄρχοντες. לְאֻמִּים, "nations." They seem to have translated so, to avoid what they thought a tautology with ἔθνη preceding. Comp. Isai. xxxiv. 1, xli. 1, xliii. 4, 9. The Hieros. Targ. has omnes reges, מַלְכֵיָא, omnes filii Ishmael. Onk. has מַלְכוּת, "kingdoms."

Brother, אחי. "Brethren," E. T. They may have referred to ch. xxv. 23, and see ver. 40.

Verse 33. *Then*, οὕτως, igitur, Vulg. אִפוא, "where," E. T. qu. אִפוא. in ver. 37, it renders it "now." See *Omissions*, and comp. ch. xliii. 11. Quis jam—quis tandem. Rosenmüller.

Verse 37. *Since*, ἐ. הן, "behold," E. T. The Vulg. omits it. Comp. ch. iv. 14.

Verse 40. *Take down*, תריר, "have the dominion," E. T. They took it as in Hiphil from ירר. Excutias, Vulg. The Syr. has, if thou repent, meaning, perhaps, if thou lower or humble thyself.

Verse 41. *May the days*. This may have been suggested by the Hob. form יקרבו, but it implies greater wickedness of heart than we have a right to impute to Esau.

Verse 42. *Threatens*, יתנחם, "comforts himself," E. T. Comp. Num. xxiii. 19. Minatur, Vulg. Schl. says that in Arabic it is to snort or roar against. The Syr. has מתלחם, in which comp. Acts iv. 17, 21; 1 Pet. ii. 23.

CHAPTER XXVIII.

1. ISAAC therefore, having called Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chananeans. 2. Having arisen, flee into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself from thence a wife of the daughters of Laban, the brother of thy mother. 3. Also may my God bless thee, and increase thee, and multiply thee: and thou shalt be made into congregations of nations.

4. And may he give to thee the blessing of Abraham my father, to thee, and to thy seed after thee, to inhabit the land of thy sojourn, which God gave to Abraham. 5. And Isaac dismissed Jacob; and he went into Mesopotamia, unto Laban, the son of Bathuel the Syrian, brother of Rebecca the mother of Jacob and Esau. 6. Now Esau saw that Isaac had blessed Jacob, and sent him to Mesopotamia of Syria to take to himself a wife from thence, (making mention thereof) when he blessed him, saying, Thou shalt not take a wife of the daughters of the Chananeans: 7. And Jacob had obeyed his father and his mother, and was gone into Mesopotamia of Syria; 8. Therefore Esau likewise, having observed that the daughters of Chanaan are evil in the sight of Isaac his father, 9. Esau went unto Ismael, and took Maeleth, daughter of Ismael the son of Abraham, sister of Nabeoth, in addition to his wives, (as a) wife. 10. And Jacob went forth from the well of the Oath, and journeyed to Charran. 11. And he met with a place, and lay down there; for the sun had set; and he took (one) of the stones of the place, and put (it) for his head, and lay down to sleep in that place. 12. And he dreamed, and, behold, a ladder fixed in the earth, the head whereof reached unto the heaven: and the angels of God were ascending and descending upon it. 13. Moreover the Lord stood stedfastly upon it, and said, I am the God of Abraham thy father, and the God of Isaac: fear not: the land

whereon thou sleepest, to thee will I give it, and to thy seed. 14. And thy seed shall be as the sand of the earth, and shall be spread abroad to (the) sea, and (the) south, and (the) north, and to (the) east: and in thee shall all the tribes of the earth be blessed, and in thy seed. 15. And, behold, I am with thee, keeping thee in all the way whither thou goest; and I will bring thee back into this land: for I will by no means forsake thee, until that I have done all things, whatsoever I have spoken to thee of. 16. And Jacob was awakened out of his sleep, and said, Surely the Lord is in this place, but I knew (it) not. 17. And he was afraid, and said, How fearful (is) this place! this is no other than God's house, and this the gate of the heaven. 18. And Jacob arose early, and took the stone, which he had laid down there for his head, and set it up (as) a pillar, and poured oil upon the top thereof. 19. And he called the name of that place, God's house: and Ulamluz was the city's name before. 20. And Jacob vowed a vow, saying, If the Lord God be with me, and keep me in this way, which I go, and give me bread to eat, and raiment to put on, 21. And bring me back in safety to the house of my father, the Lord also shall be to me God: 22. And this stone, which I have set up (as) a pillar, shall be to me God's house, and of all things whatsoever thou shalt give me, I will dedicate a tenth part to thee.

Omissions.

Verse 6. *Him*, after “sent.”

Verse 9. *Then*, ו, at the beginning. Al. MS. has *καί*. The Vulg. omits it.

Verse 13. *The Lord*, יהוה, before “the God.”

Behold, הנה, at the beginning, after “moreover.” So Vulg.

Verse 14. *To*, before “the South,” and before “the North.” Al. MS. has *ἐπί*. Vulg. has *ad* before *occidentem* only.

Insertions.

Verse 4. *My father*, after “Abraham.” Al. MS. has “thy father,” and so the Sam.

Verse 13. *Am*, after “I,” supplied by E. T. and Vulg. They may possibly have substituted it for יהוה. See *Omissions*. Comp. Exod. vi. 3, but see vv. 15, 20.

Verse 15. *Am*, after “I.” E. T. supplies it. Ero, Vulg. It is not in Al. MS.

The way, after “all.” E. T. supplies “places.” Comp. v. 20.

All things, after “done.” *Universa*, Vulg. The promise was threefold—the gift of the land, the multiplication of his posterity, the blessing of all the families of the earth in him, and in his seed.

Verse 20. *The Lord*, before “God.” They may have thought it necessary to the conclusion in v. 21.

Notes.

Verse 1. *The Chananeans*, Canaan. So Jonath. and in v. 6. Al. MS. has *Xavaàn* in both. Comp. v. 8. Had they been consistent throughout, I should have attributed it to the same cause as in ch. xxvii. 46, where see the note.

Verse 2. *Flee*, from ch. xxvii. 43. לך, “go,” E. T.

Verse 3. *My God*, אֱלֹהֵי, “God Almighty,” E. T. The שׁ may have dropped accidentally out of their Heb. copy. See however ch. xliii. 14; xvii. 1.

Congregations of nations, קהל עמים, “a multitude of people,” E. T. *Turbas populorum*, Vulg. בגשת, Onk. Comp. ch. xxxv. 11. The gathering together of the nations, as children of the promise, seems emphatically expressed in these words.

Verse 4. *After thee*, μετὰ σέ, אַתָּך, "with thee," E. T. The Vulg. has post, and the Arabic. Certainly not only "with" but "after." For the extent to be given to this blessing, see Gal. iii. 14.

Verse 11. *For his head*, under his head, as a pillow. Comp. ver. 18, מְרִאשְׁתָּיו, "(for) his pillows," E. T. See 1 Sam. xix. 13, 16; xxvi. 12, 16, in which two places the Chetib omits the Yod; 1 Kings xix. 6. The Samar. has it not. Onk. and the Syr. have אֲסֻדָּהּ. Comp. the latter in John xx. 12. In modum pulvinaris, Arab. Supponens capiti suo, Vulg. Towards the head, Gesenius. Ἀντὶ δὲ προσκεφαλαίου—λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ, Aristoph. Plut. 542.

Verse 13. *Stood stedfastly*, ἐπεστήρικτο, innixum, Vulg. Comp. ver. 12, where they use the same verb in its uncompounded form, ἐστηριγμένη, as applied to the ladder itself, alluding perhaps to the immutability of God's purpose. Heb. נָצַב, "stood," E. T. See Ps. cxix. 89; Prov. xv. 25.

Verse 14. *Shall be spread abroad*, פִּרְצָה, "thou shalt s. a.," E. T. That is, in thy posterity, to which they directly refer it. They alter, afterwards, the Hob. order, which is, "to the west, and to the east, and to the north, and to the south."

Verse 16. *Surely*, וְטַי, אֲכַן, sano, profecto. They give this sonse occasionally to וְטַי. See ch. xliv. 28; 1 Sam. xiv. 39. Onk. has בְּקוֹשְׁטָא. The Vulg. vero. Comp. Matt. xxvi. 74; John vii. 12; Rom. ix. 28; xiv. 11; Mark xii. 6; 1 John i. 20.

Verse 19. *Ulamuz*, וְאֹלָם לֹא, "But—Luz," E. T. Parkh. explains אֹלָם by "yet notwithstanding—but truly." Mazochius, p. 106, "quasi Luzæ vestibulum," from אֹלָם, porticus. Comp. Josh. xvi. 1; Judg. xviii. 29. Jerome, *Tr. Hebr.*

CHAPTER XXIX.

1. AND Jacob, having lifted up (his) feet, went to (the) land of (the) east, unto Laban the son of Bathuel the Syrian, brother also of Rebecca, (the) mother of Jacob and Esau. 2. And he looked, and, behold, a well in the plain: moreover there were there three

flocks of sheep, resting by it; for out of that well they watered the flocks: wherefore there was a great stone upon the mouth of the well. 3. And there were all the flocks gathered together: and they rolled away the stone from the mouth of the well, and watered the sheep, and put the stone into its place again upon the mouth of the well. 4. Then Jacob said to them, Brethren, whence are ye? So they said, We are from Charran. 5. He said to them therefore, Know ye Laban the son of Nachor? then said they, We know (him). 6. Whereupon he said to them, Is he in health? then said they, He is in health: and, behold, Rachel his daughter was coming with the sheep. 7. And Jacob said, There is still much day; it is not yet time that the cattle should be gathered together: having watered the sheep, (and) having departed, feed ye (them). 8. But they said, We shall not be able, until all the shepherds are gathered together, and they shall roll away the stone from the mouth of the well, and (then) we shall water the sheep. 9. While he was yet speaking to them, behold also, Rachel the daughter of Laban was coming with her father's sheep; for she herself fed her father's sheep. 10. Moreover it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, even (then) Jacob, having approached, rolled away the stone from the mouth of the well, and watered the sheep of Laban his mother's brother.

11. And Jacob kissed Rachel, and having cried aloud with his voice, he wept. 12. And he told Rachel that he is her father's brother, and that he is Rebecca's son: and she, having run, reported to her father according to these words. 13. Moreover it came to pass when Laban heard the name of Jacob his sister's son, he ran to meet him, and, having embraced him, kissed (him), and brought him into his house; and he related to Laban all these matters. 14. And Laban said to him, Thou art of my bones and of my flesh; and he was with him a month of days. 15. Then said Laban to Jacob, For in that thou art my brother, thou shalt not serve me for nought; tell me, what is thy hire? 16. Now Laban had two daughters; (the) name of the elder (was) Lea, and (the) name of the younger, Rachel. 17. Moreover Lea's eyes (were) weak: but Rachel was beautiful in form, and very fair in aspect. 18. Jacob therefore loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. 19. Then Laban said to him, (It is) better that I should give her to thee, than that I should give her to another man: dwell thou with me. 20. And Jacob served for Rachel seven years: and they were in his sight as a few days, on account of his love for her. 21. Then said Jacob to Laban, Give me my wife, for the days are completed, that I may go in unto her. 22. So Laban gathered together all the men of the place, and made a marriage feast. 23. And it became evening; and

having taken Lea his daughter, he brought (her) in unto Jacob : and Jacob went in unto her. 24. Moreover Laban gave Zelpha his handmaid to his daughter Lea, (to be) to her a handmaid. 25. Then it became morning ; and, behold, it was Lea ; Jacob therefore said to Laban, Why hast thou done this to me ? have I not served with thee for Rachel ? and wherefore hast thou beguiled me ? 26. But Laban answered, It is not thus in our place, to give the younger before the elder. 27. Fulfil therefore the seven (days) of this (one), and I will give thee this (other) also, for the work which thou shalt perform with me yet other seven years. 28. Jacob accordingly did so, and completed the seven (days) of this (one), and Laban gave him Rachel his daughter (to be) to him a wife. 29. Laban moreover gave Balla his handmaid to his daughter, (to be) to her a handmaid. 30. And he went in unto Rachel ; moreover he loved Rachel more than Lea, and he served him other seven years. 31. But the Lord God having seen that Lea was hated, opened her womb : but Rachel was barren. 32. And Lea conceived, and bare a son to Jacob : moreover she called his name Ruben, saying, Because the Lord hath seen my humiliation, and hath given me a son : now therefore my husband will love me. 33. And she conceived again, and bare a second son to Jacob : and she said, For that the Lord hath heard that I am hated ; and he hath given me this (son) also in addition : and she

called his name Symeon. 34. And she conceived again, and bare a son; and she said, At the present time my husband will be for me; for I have borne him three sons: therefore she called his name, Levi. 35. And having conceived again, she bare a son: and she said, Now this once again I will thank the Lord: therefore she called his name, Judas; and desisted from bearing.

Omissions.

Verse 1. *His*, before "feet," E. M. *The children of*, before "the east." So Vulg. orientalem.

Verse 2. *Lo*, הנה, before "there (were)." So Vulg. and ver. 7 after "said."

Verse 14. *Surely*, אך before "thou." So Vulg.

Verse 15. ו, "therefore," E. T. They have οὐ. See *Insertions*.

Verse 21. *My*, before "days." Al. MS. has μου. Tempus impletum est, Vulg. So the Syr.

Verse 23. *Her*, after "brought." αὐτήν, Al. MS.

Verse 29. *Rachel*, before "his daughter." Παχήλ, Al. MS.

Verse 30. *Also*, after "went in," and after "loved." Yet, γὰρ, before "other."

Insertions.

Verse 1. *Unto Laban, the son of Bathuel the Syrian, brother also of Rebecca, (the) mother of Jacob and Esau*, at the end of the verse. From ch. xxviii. 5.

Verse 2. *There were*, after "moreover," and *there was* after "wherefore." E. T. supplies "were" and "was."

Verse 4. *Are*, before "ye." E. T. supplies "be." Estis, Vulg.

Verse 7. *Jacob*, before "said." So Vulg. and Syr. *It is*, after it.

Verse 9. *Behold*, before "also." Ecce, Vulg. *The daughter*
10—

of *Laban*, after “*Rachel*.” Comp. ver. 6. *Her father’s sheep*, at the end. Gregem, Vulg.

Verse 12. *According to these words*, at the end.

Verse 14. *Art*, after “*thou*.” So E. T. Es, Vulg.

Verse 15. *Thou art*, εἶ, es, Vulg. They substitute it for אַתָּה, unless οὐ should be σὺ. *Is*, after “*what*.” E. T. supplies “*shall be*.” What estimate dost thou put upon thy services? Quid mercedis accipias? Vulg. Comp. ch. xxx. 28.

Verse 17. *Very*, σφόδρα, before “*fair*.” Not in Al. MS. “*Beautiful exceedingly*,” Coleridge, *Christabel*.

Verse 23. *Jacob*, before “*went*.” After “*unto*,” it represents ה, “*him*.”

Verse 25. *Jacob*, before “*said*.”

Verse 27. *Therefore*, after “*fulfil*.”

Verse 28. *Laban*, before “*gave*.”

Verse 31. *God*, after “*the Lord*.”

Verse 32. *To Jacob*, after “*a son*.” *And hath given me a son*, after “*humiliation*.” Not in Al. MS.

Verse 33. *A second*, before “*son* :” to *Jacob* after it.

Verse 35. *This once again*, ἔτι τοῦτο, after “*now*.” Or it may be another rendering of the Hebr. הַפֶּעַם.

Notes.

Verse 8. *Shepherds*, עֲרֵרִים, “*flocks*,” E. T. The Samar. has רְעִים here and in ver. 3. So the Arabic. The Taig. Hier. on ch. xxviii. 10 has רְעִיא, pastores. Kennicott approves the Samar. reading, and thinks it should be רְעִי also in ver. 2.

Verse 13. *Name*, שֵׁם, “*tidings*,” E. T. “*Hearing*,” E. M. They may have read שָׁם. The name of Jacob would probably however be included in the tidings respecting him. Comp. 1 Kings x. 1; Num. xiv. 15; Deut. ii. 25; Eccus. xlvii. 16.

Verse 18. “*In the Haouran they in general earn their living very hardly: I once met with a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would otherwise have had to pay seven or eight hundred piastres*.” Burckhardt. A similar custom prevailed in Kamschatka, before its conquest by the Russians. Kotzebue’s *Voyages*, Dobell’s

Travels: and still subsists among the Nogai Tartars of the Crimea, who lay claim to a descent from Ishmael. Spencer's *Circassia*.

Verse 26. *Answered*, יֹאמַר, "said." Al. MS. has εἶπε, Respondit, Vulg.

It is not thus in our place, לֹא בֵּן יַעֲשֶׂה בְּמִקְוָמֵנוּ. "It must not be so done in our country," E. T. "Place" is more literal than "country." So Jonathan. אֲתֵרִין, loco nostro, Vulg. and non est consuetudinis. Comp. ver. 22, ch. xxx. 25.

Verse 27. *This (one)—this (other)*. It is a question whether וְזֹאת, ταύτη, may not in both cases relate to Rachel, and the week to the week of feasting. Judges xiv. 17; Tob. xi. 19. See the Targums, and note in the *Pictorial Bible*.

Verse 32. *Humiliation*, ταπεινώσω, עֲנִי, "my affliction," E. T. Comp. 1 Sam. i. 11. Humilitatem, Vulg. But it refers rather to the low esteem in which she was held by her husband, in comparison with her younger sister: and this is probably all that is meant by *hated* in vv. 31, 33.

Verse 34. *She called*, קָרָא, "was called," E. T. So Al. MS. ἐκλήθη. The Vulg. has appellavit. It may certainly be supposed that she gave his name to Levi, as well as to the other three.

Verse 35. *Desisted*, ἔσθη, "for a time," Ad. Clarke. עָמַד, "left," E. T. Stood still, as it were, till the occurrence related, ch. xxx. 17.

CHAPTER XXX.

1. But Rachel, seeing that she bare not to Jacob—Rachel also was jealous of her sister, and said to Jacob, Give me children; for if not, I shall die. 2. But Jacob, being indignant at Rachel, said to her, Am I in the place of God, who hath withholden from thee (the) fruit of (the) womb? 3. Then Rachel said to Jacob, Lo, my handmaid Balla; go in unto her, and she shall bear upon my knees, and I also shall obtain children of her. 4. And she gave him Balla her handmaid (as) a wife to him: and Jacob went

in unto her. 5. And Balla the handmaid of Rachel conceived, and bare Jacob a son. 6. And Rachel said, God hath judged for me, and heard my voice, and given me a son: therefore she called his name, Dan. 7. And Balla the handmaid of Rachel conceived again, and bare a second son to Jacob. 8. And Rachel said, God hath helped me, and I am become upon equal terms with my sister, and am rendered strong: and she called his name, Nephthali. 9. Now Lea saw that she had desisted from bearing; and she took Zelpha her handmaid, and gave her to Jacob (as) a wife, and he went in unto her. 10. And Zelpha the handmaid of Lea conceived, and bare a son to Jacob. 11. And Lea said, In (good) fortune; and she named his name, Gad. 12. And Zelpha conceived again, the handmaid of Lea, and bare to Jacob a second son. 13. And Lea said, Blessed (am) I, for the women will call me blessed: and she called his name, Aser. 14. Moreover Ruben went on a day of wheat harvest, and found mandrake apples in the field, and brought them unto Lea his mother: then said Rachel to her sister Lea, Give me of thy son's mandrakes. 15. But Lea said, Doth it not suffice thee, that thou hast taken (away) my husband? must thou take also my son's mandrakes? Rachel therefore said, Not so: let him sleep with thee this night in return for thy son's mandrakes. 16. So Jacob came in from (the) field at evening, and Lea came forth to meet him, and said, Thou must come in unto me to-day: for

I have hired thee with my son's mandrakes: and he slept with her that night. 17. And God hearkened to Lea; and, having conceived, she bare to Jacob a fifth son. 18. And Lea said, God hath given me my recompence, for that I gave my handmaid to my husband; and she called his name, Issachar, which is Recompence. 19. And Lea conceived again, and bare a sixth son to Jacob. 20. And Lea said, God hath bestowed on me a good gift at the present time: my husband will prefer me; for I have borne him six sons: and she called his name, Zabulon. 21. And after this she bare a daughter, and called her name, Deina. 22. Then God remembered Rachel, and God hearkened to her, and opened her womb. 23. And she, having conceived, bare a son to Jacob: then said Rachel, God hath taken away my reproach. 24. And she called his name Joseph, saying, May God add to me another son. 25. Now it came to pass, when Rachel had borne Joseph, Jacob said to Laban, Send me away, that I may depart unto my place and unto my land. 26. Give (me) my wives and my children, for whom I have served thee, that I may depart: for thou knowest the servitude wherewith I have served thee. 27. But Laban said to him, If I have found favour in thy sight, I would fain consult (my teraphim); for God hath blessed me upon thine arrival. 28. Distinguish accurately thine hire unto me, and I will give (it). 29. Then Jacob said, Thou knowest in what matters I have served thee, and how many thy

cattle were with me. 30. For few they were which thou hadst before me; and they are increased into a multitude: and the Lord hath blessed thee because of my foot: now therefore when shall I also make myself an house? 31. And Laban said to him, What shall I give thee? but Jacob said to him, Thou shalt not give me anything: if thou wilt do for me this thing, I will feed thy sheep again, and will keep (them). 32. Let all thy sheep pass in review to-day, and separate thou thence every grisled sheep among the lambs, and every spotted and speckled (one) among the goats: (of such) shall be my hire. 33. And my righteousness shall answer for me in the day that shall follow: for my hire is before thee: whatsoever shall not be speckled and spotted among the goats, and grisled among the lambs, shall be (considered as) stolen with me. 34. Laban therefore said to him, Let it be according to thy word. 35. And he set apart that day the he-goats which were speckled and spotted, and all the she-goats which were speckled and spotted, and every one that was grisled among the lambs, and every one that was white among them; and gave them into the hand of his sons. 36. And he caused there to be a distance of three days' journey, even between them and between Jacob. So Jacob fed the sheep of Laban which were left. 37. Then Jacob took to himself a wand of the storax-tree, green, and of the hazel, and of the plane-tree; and Jacob stripped them (into)

white strips, and, removing the green all round, he made the white (part), which he had stripped, appear variegated upon the wands. 38. And he placed the wands, which he had stripped, in the channels of the water-troughs, so that when the sheep should come to drink, as they came in order to drink within sight of the wands, the sheep might conceive before the wands. 39. And the sheep conceived before the wands, and the sheep brought forth spotted and variegated (animals) and speckled with ash-colour. 40. Moreover Jacob separated the lambs, and set before the sheep a spotted ram, and every variegated (one) among the lambs, and he kept apart his flocks by himself, and did not mingle them with the sheep of Laban. 41. It came therefore to pass (that) at the time when the sheep conceived, Jacob set the wands before the sheep in the channels, that they should conceive among the wands. 42. But when the sheep brought forth, he did not set (them there); so those that were without marks were Laban's, but those that were marked (were) Jacob's. 43. And the man grew very exceedingly rich; and there belonged to him much cattle, and oxen, and menservants, and maid-servants, and camels, and asses.

Omissions.

Verse 2. *And*, before "said," rendered unnecessary by their use of the participle, *θυμωθεῖς*, for *ἦν ἰρῶν*. Al. MS. has *ἐθυμώθη—καί*. *cui iratus respondit*, Vulg.

Verse 26. *My*, before "servitude." So Vulg. and Syr.

Verse 28. *And he said*, at the beginning. So Vulg.

Verse 29. *Unto him*, after "said." Al. MS. has αὐτῷ. respon-
dit, Vulg.

Verse 32. *All the speckled and spotted cattle*, and, after "thence."
See *Notes*.

Verse 34. *Behold, I would*, after "Laban said." הִנֵּן לוֹ. See
Insertions. The Syr. omits לוֹ.

Verse 37. *In*, before "them," בֵּין. It is not absolutely neces-
sary: it is possible however that the original reading may have
been ἐν αὐταῖς. The ἐν may have coalesced with ἐλέπισεν preceding,
and the alteration of αὐταῖς into αὐτὰς would follow.

Verse 41. *Stronger*, before "sheep." They have ἐν γαστρὶ λαμ-
βάνοντα: but this seems merely an expansion of the idea of חֲזָק.
Comp. ch. xxxi. 10.

Insertions.

Verse 2. *To her*, after "said." cui, Vulg.

Verse 5. *The handmaid of Rachel*, after "Balla." Ch. xxix. 29,
ver. 4.

Verse 8. *And*, after "helped me." See *Notes*.

Verse 9. *And he went in unto her*, after "wife." Comp. ver. 4.

Verse 10. *Conceived—and*. Comp. ver. 5. post conceptum, Vulg.

Verse 12. *Conceived again—and*. Comp. ver. 7. quoque, Vulg.

Verse 14. *To her sister*, before "Lea." Apples. See *Notes*.

Verse 16. *In*, after "came," εἰσηλθεν. *To-day*, after "me."

Verse 18. *Which is, Recompence*, after "Issachar." Perhaps
however the ὁ should be omitted, and then ἐστὶ μισθὸς will be a
literal translation of יֵשׁ שָׂכָר. See Jerome, *Trad. Heb.*

Verse 23. *To Jacob*, after "son."

Verse 29. *Jacob*, before "said."

Verse 30. *God*, after "the Lord." Not in Al. MS.

Verse 31. *And*, after "again." So E. T. and Vulg.

Verse 32. *Every*, before "spotted." *And*, before "separate."
et, Vulg.

Verse 34. *To him*, after "said," though it may be intended to
render לוֹ. "I would," E. T.

Verse 36. *Even*, καί, before "between." Not in Al. MS.

Verse 37. *Jacob*, before "stripped."

And removing the green all round, after "strips," καὶ περισύρων

τὸ χλωρόν. Al. MS. leaves out the καί, which perhaps arose out of a repetition of the last syllable of λευκά, and adds δέ after ἐφαίνετο. Philo, *de Plantat. Noe*, has λεπίσματα λεπτὰ περισύρων τὸ χλωρόν, where λεπτὰ should probably be λευκά. Bos, *Prolegom.* Pt. III.

Which he had stripped—variegated, before “upon the wands.” in hunc modum color effectus est varius, Vulg.

Verse 43. *And oxen*, after “cattle.” Comp. ch. xxxii. 15.

Notes.

Verse 6. *Judged for me*, ἔκρινέ μοι. judicavit mihi, Vulg. and Arab. Better as to sense than E. T. “judged me,” though not so literal a rendering of נָנִי. “She found God had judged for her,” Ad. Clarke.

Verse 8. *God hath helped me*, נִפְתָּלִי אֱלֹהִים, “great wrestlings,” E. T., “wrestlings of God,” E. M. helped me in my struggle or competition. See Rom. viii. 26.

Upon equal terms with, συνανεστράφην, עַם נִפְתָּלִיתִי, “have I wrestled with,” E. T. The Vulg. has comparavit me Deus. Aquila, *συνανέστρεψέν με ὁ Θεός, καὶ συνανεστράφην*. This version would favour the Al. MS. reading, *συνεβάλετο*, “pitted;” only then it should be με rather than μοι. *συναναστρέφομαι* preserves, in some degree, the idea of the intertwining of the limbs in wrestling, expressed by פָּתַל. See 2 Sam. xxii. 27. Jonathan has, *recepti petitionem meam, ut sit mihi filius sicut sorori meæ*.

Verse 11. *In (good) fortune*, בְּנֶגַד, feliciter, Vulg. جَد in Arabic is felicitas, though the Ar. Vers. here does not use the word, but has, *verificata est fama*. Our translation, “a troop cometh,” is from the Keri, נָגַד. The Hieros. has *venit fortuna bona*, נָגַד מְבֹרָא, combining the reading of the Keri and the interpretation of the LXX. Buxtorf, in *Lex. voc.* נָגַד, cites some Rabbinical authorities to the same purpose. Comp. Is. lxx. 11, and Jerome, *Tr. Heb.* Theodoret, *Qu.* 87, considers Lea to have been still in a state of semi-heathenism, as well as her father. See ver. 27, and ch. xxxi. 19, 30.

Verse 13. *The women*, בָּנוֹת, “the daughters,” E. T. mulieres, Vulg. נָשִׁים, Onk. So the Arab. Comp. Judg. xii. 9, Esth. ii. 7, Prov. xxxi. 29. Bochart says that in the Bæotian dialect a woman was called Banna.

Verse 14. *On a day*, בִּימֵי, “in the days,” E. T. tempore, Vulg. Al. MS. has ἡμέραις.

Mandrake apples, דִּוְרָאִים. From hence it appears that they took it to be a fruit: probably that of the *Ficus Indica*, called by the Arabs *Mauz*, *Musa*. The fruit is said to resemble a cucumber, hanging to the number of 50 on one stalk; whence perhaps its name דִּוְרָאִים, quasi cognati, because so many hang together. It is mentioned by Radzivil, *Itin. Orient.* as growing near Damascus; rare however there, as requiring a hotter climate. Leonard Rauchwolf speaks of it in *Itin. de Tripoli Syrice*. Leo Africanus says of it, “amœnitate et suavitate præter modum excellit,” and considers it—on Mahommedan authority—to be the fig of Paradise, and forbidden fruit. Pliny says of the *Ficus Major*, fructum emittit admirabilem succi dulcedine. Caspar Bauchinus, a botanist, describes it as a sort of palm. These authorities are collected by Ludolf, *Hist. Æthiopica*, i. 9. Augustine, *c. Faust.* xxii. 56, speaks of its rarity, beauty, and fragrance—comp. Song of Solomon vii. 13—but says its taste is insipid. See Drusius ad loc. Hasselquist, however, cited by Parkhurst and Adam Clarke, looks upon it as the fruit of the common mandrake, *atropa mandragora*, which he saw ripe in May, the time of the wheat-harvest in Palestine. Potions were prepared from it of an intoxicating or narcotic nature. Clem. Alexandr. *Adm.* p. 64, compares foolish persons to those who have been drinking mandragora. See Shakespeare, *Othello*: “Not poppy, nor mandragora, nor all the drowsy syrups of the east.” But as it is akin to the *A. Belladonna* or deadly nightshade, and has moreover a fetid odour, it is less likely than the *Musa* to be the דִּוְרָאִים of Scripture. Lady Callcot, *Script. Herbal.* thinks differently.

Verse 15. *Doth it not suffice thee?* οὐκ ἰκανόν σοι, קַחְתָּךְ, “(Is it) a small matter that thou hast taken away,” E. T. parumne tibi videtur? Vulg. Comp. Ezek. xxxiv. 18, 1 Kings xvi. 31.

Not so, לֹכֵן, “therefore,” E. T. They read לֹא כֵן. See ch. iv. 15.

Verse 20. *Prefer me*, αἰρετιεῖ—προτιμοτέραν με ἡγήσεται, Hesych. יִזְבֵּל, “dwell with me,” E. T. mecum erit, Vulg. shew his preference by visiting my tent.

Verse 27. *I would fain consult (my teraphim)*, οἰωνισάμην ἄν, let me have time for divination, before I answer. Comp. Num. xxiii. 23, xxiv. 1, ch. xliv. 5, 15, Lev. xix. 26, Deut. xviii. 10, 1 Kings

xxi. 33, 2 Kings xxi. 6, in which places the Heb. is נחשׁ. E. T. follows the Vulg. here in rendering נחשתי "I have learned by experience," experimento didici. The Hieros. has אֲמַרִית, to which Jonath. adds קוֹסְמִין, divinationes. Ἰσαυροὶ δὲ καὶ Ἀραβες ἐξεπόνθησαν τὴν οἰωνιστικὴν, Clem. Alex. Strom. i. p. 306, which he mentions as something distinct from the observation of the flight of birds.

Upon thine arrival, or coming in, εἰσόδῳ, בְּגִלְלָךְ, "for thy sake," E. T. in devolutione tuâ, quâ ex domo paternâ ad nos devolutus es. Pol. Synops. See ver. 30.

Verse 28. *Distinguish accurately*, διάστειλον, "appoint," E. T. נָקַב is to set a mark upon, and so distinguish. Onk. and Syr. have פִּרִישׁ. Jonath. קָטַע, cut off, decide, state precisely. Comp. vv. 35 and 32.

Verse 30. *Because of my foot*, ἐπὶ τῷ ποδί μου. So Acts xi. 19, ἐπὶ Στεφανῶ, because of Stephen. לְרַגְלִי, "since my coming," E. T. See ver. 27. Ad. Clarke explains it, "according to my footsteps," i. e. "every step I took in thy service." διὰ τῆς ἐμῆς παρουσίας, Theodoret, Qu. 88.

Make myself an house, ποιήσω ἐμαυτῷ οἶκον. אֶעֱשֶׂה לְבֵיתִי, "provide for mine own house," E. T. 1 Tim. v. 8. Comp. Ex. i. 21.

Verse 32. *Let—pass in review*, παρελθέτω, and *separate*, καὶ διαχώρισον, gyra—et separa, Vulg. אֶעֱבֹר, "I will pass." הִסֵּר, "removing," E. T. It seems from vv. 35, 36, that the flocks were divided by Laban.

Grisled, φαῖόν, having a mixture of dark and white in it, ποικίλον, Schol.

Verse 33. *Answer*, ἐπακούσεται, literally, *hear*, a sentence of acquittal? עֲנֶה. Comp. Is. xlix. 8. ὑπακούω has also the sense of "answer." Comp. Job v. 1, ix. 3, 14, 16. August. Locut. de Gen. has, exaudiri me faciet. See Jerome, *Amando*, and *Trad. Hebr.*

Verse 35. *Every one that was grisled*, &c. Al. MS. preserves the Hebrew order.

Verse 36. *Between them*, בֵּינוּ, "between him," E. T. The Sam. has בֵּינָם, referring it to Laban's sons, mentioned ver. 35.

Verse 37. *Of the storax-tree*, לְבָנָה, "(white) poplar," E. T. So they render it in Hosea iv. 13. Here they seem to have confounded it with the tree producing frankincense. Clem. Alex. Pæd. 10, attributes to it a mystical sense: Ἰακώβ δὲ ἐποίμανεν τὰ πρόβατα Λάβαν, τὰ ὑπολειφθέντα, σημεῖον ἔχων βασιλικόν, ῥάβδον στυρακινὴν.

ἐναλλάττειν μελετῶσαν διὰ τοῦ ξύλου ἐπὶ τὸ βέλτιον τὴν φύσιν, seeming to consider it as the pastoral staff, alluded to ch. xxxii. 10.

Of the plane-tree. So Vulg. platanis, ערמון, "chestnut-tree," E. T. so called because of the bark naturally peeling off, from ערם, striped, or bare. Parkh. says that this is the case with the plane-tree. Comp. Ezek. xxxi. 8, where also the Vulg. has platani. Onk. has דלוב here, which is variously interpreted chestnut or plane. Drusius prefers the latter, and says that Dulb in Arabic has the same meaning. See Buxtorf, *Lex.*

Verse 40. *Before the sheep a spotted ram,* פני הצאן אל עקר, "the faces of the flocks toward the ring-straked," E. T. They probably read לפני and איל, aries, for אל.

Variiegated, ποικίλον, חום, "brown," E. T. Comp. ver. 32, where they have φαιόν, grisled. רגול, Onk.

Verse 42. *Had brought forth,* חעטיה, *without marks,* עטפים, "feeble," E. T. *marked,* קשרים, "stronger," E. T. They seem to have quite missed the sense of this passage, owing to their omission of מקשרות in ver. 41.

CHAPTER XXXI.

1. MOREOVER Jacob heard the words of the sons of Laban, saying, Jacob hath taken all the possessions of our father, and out of the possessions of our father hath he gained all this glory. 2. And Jacob observed the countenance of Laban, and, behold, it was not towards him as yesterday and (the) third day (before). 3. Then the Lord said unto Jacob, Return to the land of thy father, and to thy family, and I will be with thee. 4. So Jacob, having sent (a messenger), called Lea and Rachel unto the plain where were the flocks. 5. And he said to them, I see the countenance of your father, that it is not for me, as yesterday and (the) third day (before): but the God of my father

hath been with me. 6. And moreover ye know that with all my strength I have served your father. 7. But your father hath dealt unfairly by me, and changed my recompence at the ten lambings: and (yet) God did not put it in his power to do me harm. 8. If he say thus, The variegated shall be thy recompence, even (then) all the sheep will bear variegated: but if he say, The white shall be thy recompence, even (then) all the sheep will bear white. 9. And (thus) God hath taken away all your father's cattle, and hath given them to me. 10. And it came to pass when the sheep conceived, even (then) I beheld with mine eyes in sleep, and lo! the he-goats and the rams going up upon the sheep and the she-goats (were) spotted and variegated, and speckled with ash-colour. 11. And the angel of God said to me in (my) sleep, Jacob: then said I, What is it? 12. And he said, Look up with thine eyes, and see the he-goats and the rams going up upon the sheep and the she-goats, (that they are) spotted and variegated and speckled with ash-colour; for I have seen whatsoever things Laban doeth to thee. 13. I am the God who appeared to thee in (the) place of God, where thou anointedst me a pillar, and where thou vowedst me a vow: now therefore arise, and go forth out of this land, and depart unto the land of thy nativity, and I will be with thee. 14. And Rachel and Lea answering said to him, Is there any longer to us a portion or an inheritance in the house of our father?

15. Have we not been estimated by him as the strange women (are)? for he hath sold us, and with a devouring hath he eaten up our money. 16. (As to) all the wealth, and the glory which God hath taken from our father, to us it shall be, and to our children: now therefore whatsoever things God hath said to thee, do. 17. Then Jacob, having risen up, took his wives and his children upon the camels. 18. And he brought away all the things belonging to him, and all his moveable goods, which he had acquired in Mesopotamia, even all that he had, to depart unto Isaac his father, unto (the) land of Chanaan. 19. Now Laban was gone to shear his sheep: so Rachel stole her father's idols. 20. Moreover Jacob kept (it) hid (from) Laban the Syrian, so as not to have announced to him that he fleeth. 21. And he fled, himself, and all that were his, and crossed the river, and hurried unto the mountain Galaad. 22. But on the third day news was brought to Laban the Syrian, that Jacob had fled. 23. And having taken his brethren with him, he pursued after him a seven days' journey, and overtook him in the mountain Galaad. 24. But God came unto Laban the Syrian in (his) sleep at night, and said to him, Take heed to thyself, lest at any time thou speak evil things with Jacob. 25. And Laban overtook Jacob; for Jacob had pitched his tent in the mountain: Laban moreover stationed his brethren in the mountain Galaad. 26. Then said Laban to Jacob, What hast thou done? why hast

thou fled secretly, and hast plundered me, and hast carried away my daughters, as captives by (the) sword? 27. And if thou hadst announced (it) to me, I should have sent thee away with rejoicing, and with musical instruments, and timbrels, and a harp. 28. And I have not been thought worthy to kiss my little children, and my daughters: surely now thou hast done foolishly. 29. And now my hand is strong (enough) to do thee injury: but the God of thy father spake yesterday unto me, saying, Take heed to thyself, lest at any time thou speak evil things with Jacob. 30. Now therefore thou art going; for with desire thou hast desired to depart unto thy father's house: wherefore hast thou stolen my gods? 31. Then Jacob answering said to Laban, Because I was afraid; for I said, Lest thou shouldest take thy daughters from me, and all that is mine. 32. And Jacob said, With whomsoever thou shalt find thy gods, he shall not live before our brethren: ascertain what there is of thine with me, and take (it): and he ascertained not (that) any thing (of his was) with him; for Jacob did not know that Rachel his wife had stolen them. 33. So Laban having entered searched into the dwelling of Lea, and found (them) not: and he went forth out of the dwelling of Lea, and searched the dwelling of Jacob, and in the dwelling of the two handmaids, and found (them) not: moreover he entered also into the dwelling of Rachel. 34. Now Rachel had taken the idols, and put them into the

camel's pack-saddle, and sat upon it. 35. And she said to her father, Take it not amiss, (my) lord: I am not able to stand up in thy presence, for the custom of women is upon me: Laban searched in the whole dwelling, and did not find the idols. 36. Then Jacob grew angry, and contended with Laban; moreover Jacob answering said to Laban, What is my crime? and what is mine offence, that thou hast pursued after me? 37. And that thou hast searched all the furniture of my dwelling? What hast thou found of all the furniture of thy dwelling? set (it) here before thy brethren and my brethren, and let them reprove between us two. 38. These twenty years for me am I with thee: thy sheep and thy she-goats failed not of their young: I devoured not (the) rams of thy sheep. 39. That which the wild beasts had torn I brought not to thee; I made good at my own cost (the) thefts of day and (the) thefts of night. 40. In the daytime I was parched by the heat, and by the frost at night; and my sleep departed from mine eyes. 41. These twenty years for me I am in thine house: I have served thee fourteen years for thy two daughters, and six years in (consideration of) thy sheep; and thou hast unfairly changed my recompence at ten lambing seasons. 42. Had not the God of my father Abraham and the fear of Isaac been with me, thou hadst now sent me away empty; God hath seen my humiliation, and the toil of my hands, and rebuked thee yesterday. 43. Then Laban, answering,

said to Jacob, The daughters (are) my daughters, and (the) sons, my sons, and the cattle, my cattle, and all things whatsoever thou seest, are mine and my daughters': what shall I do to-day to these, or to their children, whom they have borne? 44. Now therefore, come, let me make a covenant, both I and thou; and it shall be for a testimony between me and thee: moreover he said to him, Behold, no one is with us; see, God is witness between me and thee. 45. Jacob therefore having taken a stone, set it up (as) a pillar. 46. Moreover Jacob said to his brethren, Collect stones; and they collected stones, and made a heap; and they did eat there upon the heap: and Laban said to him, This heap beareth witness between me and thee to-day. 47. And Laban called it—Heap of the testification; but Jacob called it—Heap-witness. 48. Then Laban said to Jacob, Behold, this heap and the pillar which I have set up between me and thee—this heap beareth witness, and this pillar beareth witness: therefore the name (thereof) was called—(The) Heap beareth witness. 49. And the beholding of which he spake—May God look on (any infraction of the compact) between me and thee; for we shall be apart one from (the) other. 50. If thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters—behold, no one is with us beholding, God (is) witness on my part and on thy part. 51. And Laban said to Jacob, Behold, this heap and this pillar (are) a

witness. 52. For if neither I pass over unto thee, nor thou pass over this heap and this pillar unto me, with a harmful intent, (then is our purpose answered). 53. May the God of Abraham and the God of Nachor judge between us: and Jacob sware by the fear of his father Isaac, 54. And sacrificed a sacrifice in the mountain, and called his brethren; and they did eat and drink, and slept in the mountain. 55. Then Laban having risen early in the morning, kissed (his) sons and his daughters, and blessed them; and Laban having turned back, departed unto his place.

Omissions.

Verse 4. *To his*, before "flocks." So Vulg. See *Insertions*.

Verse 12. *Now*, נַא, after "look up."

Verse 21. *And he rose up*, before "and crossed." So Vulg.

Verse 24. *Good or*, before "bad." The Vulg. has *aspere*.
Comp. ver. 29.

Verse 27. *Wherefore didst thou flee away secretly, and steal away from me?* at the beginning. Comp. ver. 26, and see *Insertions*.

Verse 29. *Good or*. See ver. 24. *Durius*, Vulg.

Verse 34. *And Laban searched all the tent, but found (them) not*, at the end. See *Insertions*, ver. 35.

Verse 39. *Didst thou require it*, תִּבְקֶשְׁנָה, before "the thefts of day." So the Samar.

Verse 42. *The God of*, before "Abraham." So the Arab.

Verse 48. *This day*, after "thee." See *Insertions*, ver. 46.

Verse 51. *And behold this pillar, which I have cast between me and thee: this heap be witness*, after "this heap." Comp. *Insertions*, ver. 48.

Verse 53. *The God of their father*, after "Nachor." Kennicott thinks that it ought not to be in the text. The Syr. has "our

fathers." Some Heb. MSS. have "your father." See Adam Clarke, note. The Samar. has "the God of Abraham."

Verse 54. *Jacob*, before "sacrificed." So Vulg. Al. MS. has it. *To eat bread*, after "brethren." *Bread*, after "eat." So Vulg. Comp. *Insertions*.

Verse 55. *His*, before "sons." So Vulg. The repetition of the pronoun is not necessary in either. Al. MS. however has it.

Insertions.

Verse 1. *Jacob*, before "heard."

Verse 4. *Where were*, before "the flocks," an equivalent to "to," which they omit. Ubi pascibat greges, Vulg.

Verse 9. *All*, after "away." *Them*, after "given," supplied by E. T.

Verse 10. *And the rams*, after "the he-goats." See E. M. *And the she-goats*, after "sheep." They thought thus to render the senso more complete. עֲתָרִים, however, though specifically "he-goats," is probably here used for the males of the flock generally, whether of the sheep or goats. Mares, Vulg. Comp. Zech. x. 3.

Verse 12. *And the rams*. See ver. 10. The Vulg. has masculos for עֲתָרִים.

Verse 13. *Who appeared to thee in the*, before "place of God," So Onk, Jon. and Arab. *Me*, after "anointedst." *And I will be with thee*, at the end. Comp. ch. xxviii. 15, 20.

Verse 16. *And the glory*, after "wealth." See ver. 1.

Verse 22. *The Syrian*, after "Laban." Comp. ch. xxviii. 5, ver. 24.

Verse 26. *And hast plundered me*, καὶ ἐκλοποφόρησάς με, after "secretly." It seems to be a translation of וְחִנֵּנִי אֶתִּי in ver. 27, where E. M. "hast stolen me." See *Omissions*. *And fled secretly*. κρυφῇ ἀπέδρας, is probably meant to render חֲבֵאת לְבָרַח ver. 27.

Verse 30. *To depart*, after "desired." Comp. Ps. lxxxiv. 3.

Verse 31. *And all that is mine*, at the end.

Verse 32. *And Jacob said*, at the beginning, *and he ascertained not (that) anything (of his was) with him*: after "take it." The Vulg. has there hæc dicens. *His wife*, after "Rachel."

Verse 33. *Searched*, after “entered.” So the Complut. and the Samaritan. Rosenm. ap. Barret.

Verse 35. *In the whole dwelling*, after “searched.” See *Omissions*, ver. 34.

Verse 37. *Of—dwelling*, after “furniture.”

Verse 38. *For me*, after “years.” *Am*, after “I.” E. T. supplies “have been.” Vulg. fui. Comp. ver. 41.

Verse 41. *I am*, before “in thine house.”

Verse 42. *Thee*, after “rebuked,” supplied by E. T. and Vulg.

Verse 44. *Moreover he said to him, Behold, no one is with us: see, God (is) witness between me and thee*, at the end. Comp. ver. 50.

Verse 46. *And Laban said to him, This heap beareth witness between me and thee to-day*, at the end. Comp. ver. 48.

Verse 48. *To Jacob*, after “said.” *And the pillar which I have set up*, before “between.” *This heap—and this pillar beareth witness*, before “therefore.” Comp. vv. 51, 52.

Verse 54. *And drink*, after “eat.” As they omit לחם, “bread,” this may possibly be its substitute, לחם being taken for any nourishment. See Schleusner.

Notes.

Verse 2. *Yesterday, and the third day (before)*. תמוול שלשם, “before,” E. T. “Yesterday and the day before,” E. M. Heri et nudiustertius, Vulg. Comp. the Greek phrases, πρίν τε καὶ χθές, Herodot. ii. 53. χθίς τε καὶ πρόωζα, Plato, *Alcib.* ii. p. 141.

Verse 7. *At the ten lambings*, literally, of the ten lambs, עשרת טנים, “ten times,” E. T. Comp. ver. 41. Bochart, Cappellus, and Grabe think that μῶν is the true reading instead of ἀμῶν, and μναῖς for ἀμνάσιν in ver. 41. But “minæ,” a description of money, seems out of place here: Jacob’s wages were clearly to be in kind. Adam Clarke cites Virgil: Post aliquot mea regna videns mirabor aristas: where aristæ are put for harvests, and harvests for years. Comp. August. *Qu. sup. Gen.* 95. Jerome, *Tr. Hebr.*, and Spanheim and Buxtorf, ap. Schleusn.

Verse 11. *What is it?* הנני, “here (am) I,” E. T. Comp. ch. xlv. 2; Exod. iii. 4; Zech. v. 6; Acts x. 4.

Verse 17. *His wives and his children*. So the Samar.

Verse 18. *Even all that he had.* These words may be considered as a substitution for (though not exactly a translation of) מִקְנֵה קִנְיֹו אֲשֶׁר רָכַשׁ, “the cattle of his getting which he had gotten,” E. T. Which I have therefore not included among the *Omissions*. They do not occur in the Vulg., Syr., Arab. or Onkelos. Comp. ver. 21.

Verse 20. *Kept (it) hid (from) Laban,* ἔκρυψε Λάβαν. See Job xxxviii. 2, xlvi. 3; Tob. i. 19, where comp. ver. 18. The Heb. is גָּנַב אֶת לֵב, “stole away unawares to,” E. T. Literally, “stole the heart of,” E. M. Comp. ver. 27. לֵב, the heart, is here put for the understanding. See Parkh., who cites Homer, *Il.* xiv. 217: Πάρφασις, ἣ τ’ ἔκλεψε νόον πύκα πὲρ φρονεόντων. Onk. and Arab. agree with the LXX.

Verse 21. *Hurried,* ὄρμησεν, יָשָׁם אֶת פָּנָיו, “set his face (toward),” E. T. Pergeret contra, Vulg. He went right on, making no deviations, so as to accomplish his journey as speedily as possible.

Verse 24. *Lest at any time thou speak evil things,* μή ποτε λαλήσης—πονηρά. Adam Clarke explains מְטֹב עַד רָע, beginning with courteous terms, but proceeding to evil speaking. If so, their μή ποτε may be emphatic, and in some degree supply the omission of the first two Heb. words, here and in ver. 29.

Verse 25. *Stationed his brethren,* תָּקַע אֶת אֶחָיו, “with his brethren pitched,” E. T. taking אֶת as a preposition; and understanding אֹהֶלוֹ, “his tent,” after תָּקַע. So the Vulg. fixit tentorium. The Syr., Arab. and Onk. have, collocavit fratres suos.

Verse 27. *Musical instruments,* μουσικῶν, יָשִׁירִים, “songs,” E. T. Comp. Dan. iii. 5; 1 Esdr. iv. 63, v. 59; Eccclus. xl. 20; 1 Macc. ix. 39; Ezek. xxvi. 13.

Verse 28. *I have not been thought worthy,* ἡξιώθην. κατηξιώθην, Complut. לֹא נִמְנָטֵנִי, thou “hast not suffered me,” E. T. See Cyril. Hieros. vii. 4.

Little children, παῖδια, בָּנֵי, “sons,” E. T. He means his grandsons, the children of his daughters. In ver. 43, they have *sons*.

Verse 29. *Is strong (enough),* ισχύει, יֵשׁ לִּי יָד, “It is in the power of my hand,” E. T. Valet manus mea, Vulg. Comp. Deut. xxviii. 32; Prov. iii. 27; Neh. v. 5; Micah ii. 1. “Belonging to the interposition of my hand,” Parkh. “My hand is unto God,”

Ad. Clarke, and so the LXX. in Micah. That would mean, I have vowed to take vengeance.

Thy father—to do thee, following the Samar., which has כ for כם. The Vulg. has, *reddere tibi malum, and patris vestri*. Comp. ver. 30.

Verse 32. *He shall not live before our brethren*. The Vulg., Samar. and Arab. take the words in this connexion. Ver. 37 however favours that of E. T.

Verse 33. They seem here to have varied the order of Laban's search, perhaps as not understanding that of the Heb., which puts his going out of the tent of Leah after his entrance into those of the maidservants.

Verse 37. *Let them reprove*, ἐλεγξάτωσαν, יוכיחו, “judge,” E. T. Let them reprove where reproof is due—a previous decision on the point at issue being implied. See ver. 42, and comp. Job ix. 33.

Verse 39. *Thefts*, κλέμματα, גנבותי, “(whether) stolen,” E. T. Parkh. considers it a noun fem. plur. in regimine. A paragogic Jod according to Lowth, *Præf.* III., is not usual in prose. It is wanting in the Samar.

Verse 44. *Let me make a covenant*, διαθῶμαι, נברתה, “let us make,” E. T. Perhaps it should be διαθώμεν? or διαθώμεθα, as in Al. MS.

Verse 49. *The beholding*, ἡ ὄρασις, מצפה, “Mizpah,” E. T. from the verb צפה, which follows, and signifies, “to spread as it were the sight over a thing,” Parkh. Hence, a watch tower, specula. The Arab. has “lapis intuens.”

For, or when. כי may mean either. ὅτι seems so used, 1 Kings viii. 37. Onk. uses ארי. Comp. him in ch. iv. 12; and Jonath. ארום.

Verse 50. *Behold—beholding*. They seem to have translated ראה twice over. Al. MS. has ἐὰν for ὁρῶν. The Vulg. has, absque Deo, qui præsens respicit.

CHAPTER XXXII.

1. AND Jacob departed on his way; and, having looked up, he saw an army of God set in array; and the angels of God met him. 2. Then said Jacob,

when he saw them, This (is) an army of God ; and he called the name of that place, Armies. 3. Then Jacob sent messengers before him unto Esau his brother, into (the) land of Seir, into (the) region of Edom. 4. And he commanded them, saying, Thus shall ye speak to my lord Esau : Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now. 5. And I have acquired oxen, and asses, and sheep, and menservants, and womenservants ; and I have sent to acquaint my lord Esau, that thy servant may find favour in thy sight. 6. And the messengers returned unto Jacob, saying, We came unto thy brother Esau, and, lo ! he himself cometh to meet thee, and four hundred men with him. 7. Then Jacob was exceedingly alarmed, and in perplexity ; and he divided the people that (was) with him, and the oxen, and the camels, and the sheep, into two companies. 8. And Jacob said, If Esau come to one company, and cut it off, the second company will be (enabled) to escape. 9. Then Jacob said, O God of my father Abraham, and God of my father Isaac, thou, O Lord, that saidst unto me, Hasten away to the land of thy nativity, and I will deal well with thee, 10. May that which will suffice be granted me of all (the) righteousness and of all (the) truth, which thou hast exhibited to thy servant ; for with this my staff I crossed over this Jordan ; whereas now I am become two companies. 11. Rescue me out of (the) hand of my brother, out of (the) hand of

Esau: for I fear him, lest arriving he smite me, and (the) mother with (her) children. 12. Yet thou hast said, I will deal well with thee, and I will make thy seed as the sand of the sea, which may not be numbered on account of (its) abundance. 13. And he slept there that night, and took gifts of the things which he was bringing, and sent (them) to Esau his brother. 14. Two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams, 15. Camels giving suck, and their young ones, thirty; forty kine, ten bulls, twenty asses, and ten colts. 16. And he gave them to his servants, (every) drove separately; moreover he said to his servants, Go forward before me, and make an interval between drove and drove. 17. And he commanded the first, saying, When Esau my brother shall meet thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose (are) these that are going before thee? 18. Thou shalt say, Thy servant Jacob's: he hath sent (them as) presents to my lord Esau; and, lo! he himself (is) behind us. 19. And he commanded the first, and the second, and the third, and all that went forward behind these droves, saying, According to this word speak ye to Esau, when ye find him. 20. And ye shall say, Behold, thy servant Jacob cometh after us. For he said, I will propitiate his face with the presents which go before (me for) him, and after that I will see his face: for (so) perhaps he will accept my face. 21. And the presents went forward before his face;

but he himself slept that night in the company. 22. Having moreover arisen that night, he took (his) two wives, and (his) two womenservants, and his eleven children, and crossed the ford of Jaboch. 23. And he took them, and crossed the brook, and sent over all that he had. 24. So Jacob was left alone : and a man wrestled with him until morning. 25. But he saw, that he prevailed not against him ; and he touched the broad part of his thigh, and the broad part of Jacob's thigh became numb as he wrestled with him. 26. And he said to him, Dismiss me : for the dawn hath gone up ; but he said, I will not dismiss thee, unless thou bless me. 27. Then he said to him, What is thy name ? so he said, Jacob. 28. And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name : for thou hast had power with God, and with men thou shalt be mighty. 29. Then Jacob inquired and said, Tell me thy name : and he said, Wherefore (is) this (that) thou inquirest my name ? and he blessed him there. 30. And Jacob called the name of that place, Sight of God ; for I have seen God face to face, and my life hath been preserved. 31. Then arose the sun upon him, while he passed by the Sight of God : but he halted upon his thigh. 32. On this account (the) sons of Israel may not eat the sinew which became numb, which is on the broad part of the thigh, unto this day : because he touched the broad part of Jacob's thigh, (on) the sinew, which became numb.

Omissions.

Verse 6. *Unto*, לְ, before “Esau.” So E. T. and Vulg.

Verse 12. *Surely*, הִיטָב, before “I will deal well with.” So Vulg. Al. MS. has καλῶς.

Verse 16. *Into the hand of*. בְּיַד, before “his servants.” διὰ χειρὸς τοῖς, Al. MS. *Every*, עָדָר, repeated before “drove.”

Verse 18. *Then*, וְ, at the beginning. Al. MS. has καί.

Verse 20. *Moreover*, גַּם, after “ye shall say.”

Verse 22. *His*, before “two wives,” and before “two women-servants.”

Verse 28. *And*, וְ, before “and thou shalt be.” Al. MS. omits ἔσῃ. “And with man thou shalt also prevail,” Ad. Clarke. quanto magis contra homines prævalebis? Vulg. Aug. c. Max. Arian III. 26, has “potens es.” et hominibus quanto magis prævaveris? Rosenm.

Insertions.

Verse 1. *And having looked up, he saw an army of God set in array*, after “way.” Comp. ver. 2, and ch. xxxiii. 1.

Verse 3. *Into*, εἰς, before “the region.” So Vulg. in regionem.

Verse 5. *And*, before “sheep.” So Vulg. et oves. *Esau*, after “lord.” *Thy servant*, before “find favour.” The Heb. has לִמְצָא, to find.

Verse 6. *Himself*, αὐτός, before “cometh.” Not in Al. MS. Comp. ch. xxxiii. 1.

Verse 9. *Thou*, before “O Lord.” Not in Al. MS. Comp. ver. 12.

Verse 10. *This*, before “my staff.” Not in Al. MS.

Verse 11. *And*, before “the mother.” Supplied by E. T.

Verse 13. *And sent (them)* before “to Esau.” Comp. ver. 16.

Verse 16. *Them*, after “gave.” Supplied by E. T.

Verse 17. *Going*, after “that are.” Comp. vv. 16, 19. quæ sequeris, Vulg.

Verse 19. *The first and*, before “the second.” See ver. 17.

Forward, πρὸ, after “went.” In advance of Jacob, each following his own drove.

These, before “droves.”

Verse 20. *Cometh*, παρὰγίνεται, after “Jacob.” iter nostrum insequitur, Vulg. E. T. supplies “is.”

For (so), γάρ, after "his face."

Verse 21. *Forward, after "went."* Comp. ver. 19. So Vulg. præcesserunt.

Verse 23. *All, before "that he had."* traductis omnibus, Vulg.

Verse 29. *Thou, σύ, before "inquirest."*

Notes.

Verse 6. *Lo! גם, "also,"* E. T. ecce, Vulg. Al. MS. has neither ἰδοῦ nor αὐτός.

Verse 8. (*Enabled*) *to escape,* לפליטה, εἰς τὸ σῶζεσθαι, may mean, as Josephus, *Ant.* i. 20, understood it, that the first band might fall back upon the second for support, or protection.

Verse 9. *To the land of thy nativity,* εἰς τὴν γῆν τῆς γενέσεως σου. in locum nativitatis tuæ, Vulg. לארצך ולמולדתך, "unto thy country, and to thy kindred," E. T. Comp. ch. xxxi. 13.

Verse 10. *May that which will suffice be granted me,* ἱκανούσθω μοι, קטנתי, "I am not worthy of the least," E. T. Al. MS. has ἱκάνουσαι. idoneus es, Aug. *Qu. sup. Gen.* 102. See Jerome, *Tr. Heb.* Let me have that which will suffice, be it ever so little.

Righteousness, חסדים, "mercies." Comp. ch. xx. 13, xxi. 23, xxiv. 27, in which places δικαιοσύνη signifies kindness.

Verse 12. *On account of,* ὑπό, which should probably be ἀπό, as in Al. MS.

Verse 13. *Which he was bringing with him,* ὃν ἔφερεν, הבא בירו, "which came to his hand," E. T. quæ habebat, Vulg. Comp. Ex. xxxv. 21.

Verse 18. *He hath sent (them as) presents,* מנחה הוא שלוחה, "It (is) a present sent," E. T. munera misit, Vulg.

Verse 20. *Which go before (me for) him,* ההלכת לפני, "that goeth before me," E. T. Perhaps αὐτοῦ, *him,* is duo to the vau which precodes אחרי. It is however translated by καί.

Verse 23. *And crossed,* διέβη, יעברם, "sent them over," E. T. Comp. ver. 22. traductis, Vulg.

Verse 25. *The broad part,* τὸ πλάτος, כף, "the hollow." latitudo, Aug. *Qu.* 104. Jerome, *adv. Jovin.* i. 9. So Onk. and Jon. פתי. The broadest part of the thigh, where the thigh-bone is inserted into the hip.

Became numb, ἐνάρκησε, תקע, "was out of joint," E. T. emarcuit, Vulg. Comp. ver. 32, Job xxxiii. 19. The Targ. Hieros. has

קרת to the same purport, a word applied elsewhere to dimness of eyes, 1 Kings xiv. 4, and to the teeth when set on edge, ch. xxxiii. 4. In ver. 32 the Heb. word is נִשָּׂא, "shrank," E. T. was relaxed, strained, Park. In the Hieros. it is נִשָּׂא נִירָא, *nervum obliuiosum, quasi sui aut loci oblitum*. The dislocation of the thigh-bone would have been too serious an injury to have allowed him even to "halt" upon the limb.

CHAPTER XXXIII.

1. Now Jacob, having looked up with his eyes, beheld; and, lo! Esau his brother coming, and four hundred men with him: and Jacob divided the children unto Lea, and unto Rachel, and the two womenservants. 2. And he set the two womenservants and their sons among (the) first, and Lea and her children behind, and Rachel and Joseph last. 3. But he himself went on before them, and bowed himself to the ground seven times, until he came near to his brother. 4. And Esau ran forward to meet him, and embracing him, fell on his neck, and kissed him, and they both wept. 5. And Esau, having looked up, saw the women and the children, and said, What are these to thee? then said he, The children wherewith God hath been gracious unto thy servant. 6. And the womenservants and their children drew near, and bowed themselves. 7. Lea also drew near, and her children, and bowed themselves; and afterwards Rachel drew near, and Joseph, and bowed themselves. 8. And he said, What are these to thee, all these companies, which I have met? then said he, That thy

servant may find favour in thy sight, O (my) lord. 9. But Esau said, I have abundance, (my) brother; let that thou hast be thine. 10. Jacob however said, If I have found favour in thy sight, accept the presents from my hands: on this account have I seen thy face, as one might see (the) face of God; and thou wilt shew that thou approvest of me. 11. Take my blessings, which I have brought thee; for God hath been gracious unto me, and I have all things (which I need): and he compelled him, and he took (them). 12. And he said, Having removed (from hence), let us go on (our) straight (way). 13. But he said to him, My lord knoweth, that the children (are) more tender (than we are), and the sheep and the kine are bringing forth young under my care; if therefore I should force them on a single day, all the cattle will die. 14. Let my lord proceed before his servant; while I will regulate our exertions in the way, according to the ease of the journey which is before me, and according to the children's ability to travel, until I come unto my lord at Seir. 15. Then Esau said, I will leave with thee (some) of the people that (are) with me. But he said, Wherefore (wouldest thou do) this? (it is) enough that I have found favour in thy sight, O (my) lord. 16. So Esau returned in that day on his way unto Seir. 17. And Jacob removeth to Booths: and he made himself habitations there, and for his cattle he made booths: therefore he called the name of that place, Booths.

18. And Jacob came to Salem, a city of (the) Sekim-ites, which is in (the) land of Chanaan, when he returned from the Mesopotamia of Syria: and he encamped in front of the city. 19. And he purchased the portion of the field, wherein he had set up his tent, from Emmor father of Sychem, for a hundred lambs. 20. And he set up an altar there, and invoked the God of Israel.

Omissions.

- Verse 6. *They*, before "and their children." So Vulg.
 Verse 8. *My*, before "lord," and ver. 15.
 Verse 10. *Nay, I pray thee*, before "it."
 Verse 14. *I pray thee*, after "lord."
 Verse 19. *The children of*, before "Emmor."
 Verse 20. *It, El, or God*, before "of Israel." See *Notes*.

Insertions.

- Verse 1. *His brother*, after "Esau." One Hebrew MS. has it.
 Comp. ch. xxxii. 3, 6.
Jacob, before "divided."
 Verse 2. *Two*, before "womenservants." *utramque*, Vulg.
 See ver. 1.
 Verse 4. *Both*, before "wept."
 Verse 5. *Esau*, before "having looked up."
 Verse 8. *Thy servant*, before "may find."
Thy, before "sight." Comp. ver. 5. The Heb. is לִמְצָא הֵן לְמַעַן אֶרְוֶה בְּעֵינֵי אֲדֹנָי, to find favour in the eyes of my lord. See vv. 10, 15.
 Verse 15. (*It is*) *enough that*, before "I have found."
Thy, before "sight." in *conspectu tuo*, Vulg.

Notes.

Verse 7. *Rachel and Joseph*, Heb. "Joseph and Rachel." They probably adopted theirs as the more natural order, and in agreement with ver. 2.

Verse 10. *Shew that thou approvest of me*, εὐδοκήσεις με. See 2 Chron. x. 7. Give me proof by accepting my presents that thou acceptest me.

Verse 11. *I have brought*, הבאת, "is brought," E. T. The Samar. has הבאתי, and the Vulg. attuli.

Verse 12. *On (our) straight (way)*, ἐπ' εὐθείαν, ואלכה לנגדך, "And I will go before thee," E. T. נגד seems rather to bear the sense of coram than of præ. So the Vulg. ero socius itineris. I suppose he meant that they should move side by side, in parallel straight lines. Jacob, in ver. 14, proposes that Esau should precede him.

Verse 13. *I should force them on*, καταδιώξω αὐτά, דפקום, "men should overdrive them," E. T. Of course they who did so would have been acting under Jacob's authority. The Sam. has דפקתים. So the Syr., and the Vulg. fecero laborare. Comp. ver. 14.

Verse 14. *I will regulate our exertions in the way according to the ease of the journey which is before me, and according to the children's ability to travel*, literally, the children's foot. This makes a good sense, but does not express the Heb. very accurately, which is—אתנהלה לאטי לרגל המלאכה אשר לפני ולרגל הילדים, "I will lead on softly, according as the cattle that goeth before me, and the children be able to endure," E. T. Neither is this a very close translation. E. M. has "according to the foot of the work, and according to the foot of the children." It is possible that the words may have been transposed, and that κατὰ σχολήν, leisurely, may render לאטי, and ἐν τῇ ὁδῷ לרגל. It would then be, *I will put forth my strength leisurely in the way of the journey that is before me*, &c. Comp. Job xxviii. 4, Prov. xxvi. 6.

Journey, πορεύσεως, מלאכה, their business, what they had to do, which was to travel.

Verse 18. *Encamped*. παρενέλαβε is a mistake for παρενέβαλε, Junius, ap. Schl.

Verse 19. *Lambs*. So E. M. pieces of money, E. T. See Acts vii. 16, and comp. Josh. xxiv. 32, Job xlii. 11. Some think μνῶν should be read for ἀμνῶν, as they do in ch. xxxi. 7, but what little probability there is there that μνῶν should represent מנים, is wanting here, where the word is קשיטה. It is possible that some species of coin may have been then in existence, stamped with the figure of a lamb. Or, the price given may have been equal to the value

of an hundred lambs. The Vulg., Onk., Syr. and Arab. have lambs or sheep.

Verse 20. *Invoked*, ἐπεκαλέσατο. And so probably the Vulg. invocavit super illud fortissimum Deum; and the Arab. invocavit ante ipsum nomen Dei Israel. Comp. ch. xii. 8, xiii. 4.

CHAPTER XXXIV.

1. MOREOVER Dina the daughter of Lea, whom she bare to Jacob, went forth to observe the daughters of the men of that country. 2. And Sychem, the ruler of the land, the Evean, the son of Emmor, saw her: and having taken her, he lay with her, and humbled her. 3. And he attached himself in (his) soul to Dina the daughter of Jacob, and loved the maiden, and spake to her according to the inclination of the maiden. 4. (Then) Sychem spake unto Emmor his father, saying, Get me this damsel to wife. 5. Now Jacob heard that the son of Emmor had defiled his daughter Dina: moreover his sons were with his cattle in the plain: so Jacob remained silent until they came. 6. But Emmor the father of Sychem came forth unto Jacob, to speak to him. 7. Now the sons of Jacob came from the plain: but when they heard, the men were deeply grieved, and it was painful to them exceedingly, because he had done an unseemly thing by Israel, having lain with the daughter of Jacob: and it shall not be thus. 8. And Emmor spake to them, saying, Sychem my son hath in (his) soul a predilection for your daughter: give

her therefore to him (to) wife. 9. And connect yourselves with us by marriage : give your daughters to us, and take our daughters for your sons : 10. And dwell among us ; and the land, behold, (is) wide before you ; dwell, and traffic upon it, and acquire possessions therein. 11. Moreover Sychem said unto her father, and unto her brethren, Let me find favour in your sight, and whatsoever ye may say, we will give. 12. Multiply the dowry exceedingly, and I will give according as ye may say to me : and ye shall give me this damsel to wife. 13. Then the sons of Jacob answered Sychem and Emmor his father with deceit ; and they spake to them (thus), because they had defiled Dina their sister. 14. And Symeon and Levi the brethren of Dina said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised ; for it is a disgrace to us. 15. On this (condition) only will we become like unto you, and will dwell among you, if you also will become as we, in every male of you being circumcised. 16. And we will give you our daughters, and will take to ourselves wives of your daughters, and will dwell with you, and will be as one family. 17. But if ye will not hearken to us, (so as) to be circumcised, having taken our daughter we will begone. 18. And the words were pleasing in the sight of Emmor, and in the sight of Sychem the son of Emmor. 19. And the young man delayed not to do this thing ; for he had set his affection upon the daughter of Jacob : moreover

he was the most illustrious of all who (were) in the house of his father. 20. Then came Emmor, and Sychem his son, unto the gate of their city, and spake unto the men of their city, saying, 21. These men are peaceable; let them dwell with us in the land, and use it for (their) traffic; for, behold, the land (is) wide before them; let us take their daughters to us (for) wives, and give them our daughters. 22. Upon this (condition) only will the men become like unto us to dwell with us, so as to be one people, if every male of us be circumcised, as they also are circumcised. 23. And will not their cattle, and quadrupeds, and their goods be ours? only in this let us become like them, and they will dwell with us. 24. And all they who entered the gate of their city hearkened unto Emmor and Sychem his son; and they were circumcised every male in the flesh of his foreskin. 25. Now it came to pass on the third day, when they were in the (state of) suffering, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each his sword, and entered into the city securely, and slew every male. 26. Both Emmor and Sychem his son they slew with (the) edge of (the) sword, and took Dina out of the house of Sychem, and came forth. 27. Then went in the sons of Jacob upon the wounded to death, and plundered the city, in which they had defiled Dina their sister. 28. And their sheep, and their oxen, and their asses, and whatsoever was in the city, and whatsoever was in the plain, they took.

29. And all their bodies, and all their young families, and their wives, they made captive, and plundered both whatsoever was in the city, and whatsoever was in the houses. 30. Then said Jacob unto Symeon and Levi, Ye have made me odious, so that I am abominable to all the inhabitants of the land, both among the Chananeans, and among the Pherezeans; now I am few in number, and, being gathered together against me, they will cut me off, and I shall be destroyed, and my house. 31. But they said, What, shall they deal with our sister as with a harlot?

Omissions.

Verse 4. *And*, at the beginning. Al. MS. has δέ, *then*.

Verse 7. *And*, before *the men*. See *Insertions*.

Verse 12. *Me*, על, after πληθύνετε, *multiply*. "Ask me," E. T. Augeto dotem, Vulg. *And gift*, after "dowry."

Verse 21. *Therefore*, ו, before "let them dwell." So the Samar. The Vulg. has pacifici sunt, et volunt habitare nobiscum. *With us*, seems to connect itself more naturally with "let them dwell," than with "are peaceable." See vv. 16, 22, and, in LXX., ver. 15.

Verse 23. *All their*, before "quadrupeds." Al. MS. has "their." Comp. vv. 28, 29.

Verse 24. *All that went out of the gate of his city*, at the end.

Insertions.

Verse 5. *The son of Emmor*, before "had defiled." See ver. 2.

Verse 7. *But*, ו, before "when they heard."

Verse 10. *Wide*, after "the land is." Comp. ver. 21.

Verse 13. *To them*, after "spake." The absence of this word in the Heb. suggests the possibility that ידברו may be used here in a rather peculiar sense, i. e. devised an evil machination.

Machinam struxerunt, Schultens, *Op. Min.* ap. Schleusner, ad voc. ἀπόλλυμι. 2 Chron. xxii. 10. This is an Arabic signification of the word. Comp. Jerem. xxxi. (48), 27. The Vulg. has *sævientes*. See also Hos. x. 4; Prov. xxiii. 33.

Verse 14. *Symeon and Levi the brethren of Dina*, before “said.”

Verse 15. *And will dwell among you*, before “if you also.” See vv. 16, 21, 22. *You also*, before “will become.”

Verse 23. *And*, at the beginning. So the Vulg. *In this*, after “only.” In hoc, Vulg. See vv. 15, 22.

Verse 24. *In the flesh of his foreskin*, at the end. See *Omissions*.

Verse 27. *Then*, at the beginning. *Dina*, after “defiled.” See ver. 13.

Verse 29. *Both whatsoever was in the city*, after “plundered.” The Syr. has it, omitting what follows. Comp. vv. 27, 28.

Verse 30. *All*, before “the inhabitants.” Not in Al. MS. *Both*, after “land.”

Notes.

Verse 1. *To observe*, καταμανθάνειν, implying admiration, ch. xxiv. 21. And a desire to imitate their manners, dress, &c. Aug. Qu. 108, has “ut condisceret.” It is used for the priest’s examination of a house infected with leprosy, Lev. xiv. 36. The smith considering the iron work, Ecclus. xxxviii. 33; and comp. Ecclus. ix. 5. *The men of that country*, τῶν ἐγχωρίων, הָאָרֶץ, “of the land.” E. T. Comp. ver. 30, and ch. xxvii. 46.

Verse 3. *Attached himself to the soul of Dina*, or, *in (his) soul to Dina*, πρόσσεσχε τῇ ψυχῇ Δείνας, תְּרַבֵּק נַפְשׁוֹ בְּדִינָה, “his soul clave unto Dinah,” E. T. The construction with the dative is most usual, but not constant. Comp. Neh. ix. 34. In the genitive κατὰ may be understood. See Job i. 8, and comp. ver. 8.

Spake to her according to the inclination of the maiden, ἐλάλησε κατὰ τὴν διάνοιαν τῆς παρθένου αὐτῇ, יִדְבֹּר עַל לֵב הַנַּעַר, “spake kindly to (the heart of, E. M.) the damsel,” E. T. See ch. xvii. 17; Num. xv. 39; and comp. Isai. xl. 2; Hos. ii. 14. Jonath. has, Et locutus est persuasiones ad cor puellæ.

Verse 7. *And it shall not be thus*, וְכֵן לֹא יַעֲשֶׂה, “which thing ought not to be done,” E. T. Comp. ch. xxix. 26. August. *Loc.*

de Genes. explains it, *Nunquam se permissuros ut Sichem optatis nuptiis potiatur.* So the Sam., Onk., Syr., Arab. and Vulg. are with E. T. “Non si male nunc, et olim sic erit,” Horace.

Verse 10. *Dwell*, חשבו, “ye shall dwell,” E. T. The Vulg. has *habitate*, and so the Syr. and Arab.

Verse 13. *They had defiled*, טמא, “he had defiled,” E. T. Procopius Gazæus ap. Hody, III. 1, 9, seems to have thought Hamor implicated in the crime. The Sam. has טמאו. Comp. vv. 27, 31.

Verse 15. *Will we become like*, נאות, “will we consent,” E. T. The verb occurs in 2 Kings xii. 8, where it is rendered by συμφωνέω, to be accordant. We will assimilate ourselves to you in your customs, &c.

Verse 16. *Family*, γένος, or perhaps, *race*, עם, “people,” E. T. See ch. xi. 1. In ver. 22, they have *people*, and the Vulg. gens. Comp. ch. xxxv. 29.

Verse 24. *Their*, ו, “his,” E. T. Their reading is supported by one Heb. MS. The context is in favour of it, both father and son being mentioned just before.

Verse 25. *Securely*, ἀσφαλῶς, resistance being out of the question. Better therefore than “boldly,” E. T. See Adam Clarke. Jonath. here, and the Hieros. on ch. xlv. 18, apply the security to the city itself. Comp. Judg. xviii. 7.

Verse 27. *In which*, ἐν ᾧ, אשר, “because,” E. T. Jonathan agrees with them. In Deut. xii. 7, E. T. has “wheroin” for אשר.

Verse 29. *Bodies*, σώματα, חילם, “their wealth,” E. T. Mancipiis locuples, Horace.

Young families, ἀποσκευήν, הָט, “little ones,” E. T. These words may possibly be transposed, σώματα rendering הָט, see ch. xlvii. 12, and ἀποσκευή, חיל. As, however, it is put for הָט, in ch. xliii. 8; Exod. x. 24; Num. xxxii. 16; this must be very doubtful. σώματα may mean those of their slaves who were children, too young to be put to death. See Num. xxxi., and comp. ch. xxxvi. 6, where σώματα translates נפשות, “persons,” E. T., and Rev. xviii. 13, where E. T. has “slaves,” Tob. x. 10, “servants,” E. T. See Demosth. *adv. Leptin.* 17, and Ovid. *Epist.* III. 36. Schleusn. suggests στέμματα for σώματα, citing Virg. *Æn.* I. 20; but I think needlessly.

Verse 30. *Made me odious*, עכרתם, “troubled,” E. T. Schl.

adduces the Arabic *عكر*, turbulentus, fœculentus fuit, quod de odioso et invisio aliis bene dici potest; like a nauseous draught with the dregs shaken up in it.

So that I am abominable, *πονηρόν με εἶναι*, *לְהַבְאִישְׁנִי*, “to make me to stink,” E. T. Odiosum fecistis, Vulg. nauseous in odour as well as taste. *πονηράν*, abominable, Ezra iv. 12. Comp. Matt. vii. 17; Joel ii. 20.

CHAPTER XXXV.

1. MOREOVER God said unto Jacob, Having arisen, go up to the place (called) Bethel, and dwell there, and make there an altar to God who appeared to thee, when thou fleddest from (the) face of Esau thy brother. 2. Then Jacob said to his household, and to all that (were) with him, Remove ye the strange gods that (are) with you from the midst of you, and be purified, and change your garments. 3. And, having arisen, let us go up to Bethel, and let us make there an altar to God who heard me in (the) day of affliction, who was with me, and preserved me in the way which I went. 4. And they gave to Jacob the strange gods which were in their hands, and the earrings that (were) in their ears; and Jacob hid them under the terebinth-tree that (is) in Sekima, and caused them to disappear unto this present day. 5. And Israel departed out of Sekima, and a terror of God was upon the cities round about them, and they pursued not after the sons of Israel. 6. So Jacob came to Luza, which is in (the) land of Chanaan, which is Bethel, he, and all the people which was

with him. 7. And he built there an altar, and called the name of the place, Bethel; for there God appeared to him, when he fled from (the) face of his brother Esau. 8. Then Deborrhah, Rebecca's nurse, died, and was buried lower down than Bethel, under the oak, and Jacob called the name of it, "Oak of mourning." 9. Now God appeared to Jacob again in Luz, when he came out of Mesopotamia of Syria, and God blessed him. 10. And God said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name: and he called his name Israel. 11. Moreover God said to him, I (am) thy God: be thou increased and multiplied: nations and assemblages of nations shall be of thee, and kings shall come forth from thy loins. 12. And the land, which I gave to Abraham and Isaac, to thee have I given it, thine it shall be; and to thy seed after thee will I give this land. 13. Then God went up from him, out of the place where he spake with him. 14. And Jacob set up a pillar in the place, where God spake with him, a pillar of stone: and he made a libation upon it, and poured oil upon it. 15. And Jacob called the name of the place, wherein God spake with him, Bethel. 16. Then Jacob, having removed from Bethel, pitched his tent beyond the tower of Gader: moreover it came to pass, when he drew near unto Chabatha, (in order) to come to Ephratha, Rachel travailed, and had a hard time in her labour. 17. It came to pass therefore, as she brought forth with

difficulty, the midwife said to her, Be of good cheer, for this also is a son to thee. 18. Moreover it came to pass, as she yielded up her soul, for she died, she called his name, "Son of my sorrow:" but (his) father called his name, Benjamin. 19. So Rachel died, and was buried in the way of the horse-course of Ephratha, the same is Bethleem. 20. And Jacob set up a pillar upon her grave; the same is the pillar upon the grave of Rachel, until this day. 21. Moreover it came to pass, while Israel was dwelling in that land, Ruben went and lay with Balla, the concubine of his father Jacob, and Israel heard (of it), and it seemed evil in his sight. 22. Now the sons of Jacob were twelve. 23. (The) sons of Lea, Ruben, Jacob's first-born, Symeon, Levi, Judas, Issachar, Zabulon. 24. (The) sons also of Rachel, Joseph, and Benjamin. 25. Also (the) sons of Balla, Rachel's womanservant, Dan, and Nephthalim. 26. (The) sons also of Zelpha, Lea's womanservant, Gad, and Aser. These (were the) sons of Jacob, who were born to him in Mesopotamia of Syria. 27. Then Jacob came unto Isaac his father to Mambre, to (the) city of the plain; the same is Chebron in (the) land of Chanaan, where Abraham and Isaac sojourned. 28. Now the days of Isaac, which he lived, were an hundred (and) eighty years. 29. And Isaac, failing, died, and was added unto his family, an elder, and full of days: and Esau and Jacob, his sons, buried him.

Omissions.

Verse 3. *My*, before "affliction."

Verse 4. *All*, before "the strange."

Verse 7. *El*, אל, before "Bethel." So the Vulg. domus Dei, and the Syr. Comp. ver. 15.

Verse 10. *Thy name (is) Jacob*, after "said to him." So Vulg. and Syr.

Verse 16. *Of ground*, E. M. והארץ, after "Chabratha." Al. MS. has εἰς γῆν. Comp. ver. 19, ch. xlviii. 7. Perhaps εἰς τῇν here is an error of transcription for εἰς γῆν.

Verse 18. *His*, ה, before "father." Al. MS. has αὐτοῦ. pater verò, Vulg.

Verse 21. *And Israel journeyed, and spread his tent beyond the tower of Gader.* See *Insertions*, ver. 16.

Insertions.

Verse 1. *The place (called)*, before "Bethel." Comp. ch. xxviii. 11, 19, vv. 7, 13, 14, 15.

Verse 2. *From the midst of you*, after "with you," which is not in Al. MS. Perhaps the true reading was ἐν μέσφ ὑμῶν, בתוכם, "among you," E. T. in medio vestri, Vulg.

Verse 3. *And preserved me*, before "in the way." See ch. xlviii. 16.

Verse 4. *And caused them to disappear unto this present day*, καὶ ἀπώλεσεν αὐτά, at the end.

Verse 5. *Israel—out of Sekima*, before and after "departed," which in the Heb. is יסעו, "they journeyed," E. T. Comp. ver. 16. They have also *Israel* for "Jacob" at the end of the verse.

Verse 6. *Was*, before "with him." E. T. supplies "were."

Verse 7. *Esau*, after "brother."

Verse 8. *Jacob*, before "called." Heb. יִקְרָא, "was called," E. T.

Verse 9. *In Luz*, after "again." See ch. xxviii. 19.

God, before "blessed him."

Verse 12. *Thine it shall be*, σοὶ ἔσται, after "given it." Not in Al. MS.

This, before "land," expressing however the Heb. הָאֶרֶץ.

Verse 14. *God*, before "spake." Not in Al. MS. The Vulg. has Deus, having omitted it in ver. 13.

Verse 16. *Jacob*, before “having removed.” Heb. יָסְעוּ, “they journeyed.” See ver. 5.

Pitched his tent beyond the tower of Gader, after “Bethel.” This occurs in the Heb. in ver. 21. See *Omissions*.

Verse 17. *Is*, before “a son,” וְגַם זֶה לֶךְ בֶּן.

Verse 18. *Name*, before “Benjamin.” Not in Al. MS. which has αὐτόν, “him,” for αὐτοῦ.

Verse 19. *Of the horse-course*, ἵπποδρόμου, after “way.” Not in Al. MS. Comp. ch. xlviii. 7. Hody thinks, II. 4, 19, that the measure of length expressed by Chabratha (see *Notes*), being that of the Hippodrome at Alexandria, suggested this idea to the Alexandrine interpreter. Or it may have been a sort of gloss upon the word אֶפְרַתָּה, Ephrath, פֶּרֶת being taken as equivalent to פָּרִישׁ, eques, as Parthia to Persia. But as I read in De Saulcy’s *Travels*, Vol. I. 130, that there are two ranges of level ground between Jerusalem and Bethlehem, on the second of which there is a Mahometan chapel, said to have been the site of the tomb of Rachel, I think it probable that the suitableness of the ground for the purpose of exercising horses, or racing, and perhaps its actual use in that way, within the knowledge of the translator, may have given rise to the expression.

Verse 20. *Is*, before “the pillar.” Supplied by E. T. and Vulg. *Upon*, after it. Not in Al. MS. See the beg. of the ver.

Verse 21. *Jacob*, after “father.” Not in Al. MS.

And it seemed evil in his sight, at the end. So Jonath. וּבְאִישׁ לֵיה. The Jewish scribes leave a vacant space here. See ch. xlix. 4.

Verse 27. *In (the) land of Chanaan*, after “Chebron.” Comp. ch. xxiii. 2.

Notes.

Verse 3. *Let us make*. So Vulg. faciamus. אֶעֱשֶׂה, “I will make,” E. T. Comp. vv. 1, 7.

Verse 4. *Terebinth*, אֵלֶּה, “oak,” E. T. See ch. xiv. 6. *In Sekima*, perhaps among the Sekimites, in their land. See ch. xxxiii. 18.

Verse 5. *Sons of Israel*, “of Jacob.” The Vulg. translates loosely, recedentes. See the beg. of the verse.

Verse 11. *Thy God*, אֱלֹהֵי שְׂדֵי, “God Almighty,” E. T. Comp. ch. xvii. 1.

Verse 16. *Gader*, עָדָר, “Edar,” E. T. in ver. 21. The meaning of the word is “flock,” whence the Vulg. gregis. “Eusebius de locis Ebraicis—Gader turris—quæ absque G literâ, in Ebræo Ader scribitur. Hæc turris structa fuit in præsidium pastorum et gregum.” Jer. Tr. Heb. and *Epitaph. Paulæ*, 4. Comp. Micah iv. 8. The Greek gamma often represents ע.

Chabratha, כַּבְרָת, “a little way,” E. T. Parkh. on the other hand, explains it “a good way, not less than three miles.” Hody, ii. 4, 9, says it was a measure of length, equalling five stadia, or a sabbath day’s journey. See Schleusner on *ἡπποδρόμος*, and Plutarch, *V. Solon*. Jonath. has כְּרוּב, said to mean a mile; but may it not be the same as כַּבֵּר, the letters being transposed? The Vulg. has verno tempore hero and in ch. xlviii. 7; and in 2 Kings v. 19, electo terræ tempore. In the latter place it may have had בָּחַר in view, and in the former בָּר, pure, clean, which the earth may be thought to be in spring.

Verse 18. *Son of my sorrow*. So E. M. and Hieros. בֶּר דָּוִי.

Verse 27. *Of the plain*, “of Arbah,” הָאַרְבַּע. They seem to have taken it for עֲרֵבָה. Comp. ch. xiii. 18, xxiii. 2, Josh. xiv. 15, xv. 13.

CHAPTER XXXVI.

1. Now these (are) the generations of Esau: the same is Edom. 2. Esau moreover took himself his wives of the daughters of the Chananeans, Ada, daughter of Elom the Chettean, and Olibema, daughter of Ana the son of Sebegon the Evean; 3. And Basemath, daughter of Ismael, sister of Nabaioth. 4. Moreover Ada bare him Eliphas, and Basemath bare Raguel. 5. And Olibema bare Jeus, and Jeglom, and Kore: these (were the) sons of Esau, who were born to him in (the) land of Chanaan. 6. Then Esau took his wives, and his sons, and his daughters,

and all the bodies of his house, and all his goods, and all his cattle, and all whatsoever he possessed, and all whatsoever he had acquired in (the) land of Chanaan; and Esau went out of (the) land of Chanaan from the face of Jacob his brother. 7. For their possessions were too numerous for (them) to dwell together, and the land of their sojourn was not able to bear them, on account of the multitude of their possessions. 8. So Esau dwelt in the mountain Seir. Esau, the same is Edom. 9. Now these (are) the generations of Esau, father of Edom, in the mountain Seir. 10. And these (are) the names of the sons of Esau. Eliphas, son of Ada Esau's wife, and Raguel, son of Basemath Esau's wife. 11. Moreover (the) sons of Eliphas were, Theman, Omar, Sophar, Gothom, and Kenez. 12. Thamna moreover was concubine of Eliphas the son of Esau, and she bare to Eliphas Amalek. These (were the) sons of Ada, Esau's wife. 13. Now these (were the) sons of Raguel; Nachoth, Zare, Some, and Moze. These were sons of Basemath, Esau's wife. 14. Moreover these (were the) sons of Olibema, daughter of Ana the son of Sebegon, Esau's wife: she bare namely to Esau Jeus, and Jeglom, and Kore. 15. These (were) chiefs, sons of Esau: (the) sons of Eliphas, Esau's first-born; Theman, a chief; Omar, a chief; Sophar, a chief; Kenez, a chief; 16. Kore, a chief; Gothom, a chief; Amalek, a chief. These (were) chiefs (that came) of Eliphas in (the) land (of) Idumea; these (were) sons of

Ada. 17. And these (were) sons of Raguel, Esau's son: Nachoth, a chief; Zare, a chief; Some, a chief; Moze, a chief. These (were) chiefs (that came) of Raguel in (the) land of Edom: these (were) sons of Basemath, Esau's wife. 18. Moreover these (were) the) sons of Olibema, Esau's wife; Jeul, a chief; Jeglom, a chief; Kore, a chief. These (were) chiefs (that came) of Olibema, daughter of Ana, wife of Esau. 19. These (were) the) sons of Esau, and these their chiefs: these are sons of Edom. 20. Now these (were) sons of Seir the Chorreean, who inhabited the land: Lotan, Sobal, Sebegon, Ana; 21. And Deson, and Asar, and Rhison. These (were) chiefs (that came) of the Chorreean, the son of Seir, in the land of Edom. 22. Moreover (the) sons of Lotan (were) Chorri and Heman: Lotan's sister also, Thamna. 23. These moreover (were) sons of Sobal; Golam, and Manachath, and Gebel, and Sophar, and Omar. 24. And these (were) sons of Sebegon: Aie, and Ana: the same is Ana who found the Jamin in the wilderness, when he was feeding the asses of Sebegon his father. 25. Now these (are) sons of Ana; Deson; and Olibema, daughter of Ana. 26. These moreover (are) sons of Deson: Amada, and Asban, and Ithran, and Charran. 27. These moreover (are) sons of Asar; Balaam, and Zukam, and Jukam. 28. These moreover (are) sons of Rhison; Hos, and Aran. 29. So these (were) chiefs of (the) Chorrite: Lotan, a chief; Sobal, a chief; Sebegon, a chief; Ana, a chief;

30. Deson, a chief; Asar, a chief; Rhison, a chief. These (were) chiefs of (the) Chorrite, in their chief-tainries in (the) land of Edom. 31. And these (are) the kings who reigned in Edom, before there reigned a king in Israel. 32. And Balak son of Beor reigned in Edom; and his city's name (was) Dennaba. 33. Then Balak died, and Jobab son of Sara from Bosorrhah reigned in his stead. 34. Now Jobab died, and Asom from the land of (the) Themanians reigned in his stead. 35. Then Asom died, and there reigned in his stead Adad son of Barad, he that cut off Madian in the plain of Moab; and his city's name (was) Getthaim. 36. Moreover Adad died, and Samada of Masecca reigned in his stead. 37. Then Samada died, and Saul of Rhooboth which (is) by (the) river reigned in his stead. 38. Then Saul died, and Ballenon son of Achobor reigned in his stead. 39. Moreover Ballenon son of Achobor died, and Arad son of Barad reigned in his stead; and his city's name (was) Phogor; also his wife's name (was) Metebeel, daughter of Mattraith, son of Maizoöb. 40. These (are) the names of the chiefs (that came) of Esau, in their tribes, according to their locality, in their districts, and in their nations; Thamna, a chief; Gola, a chief; Jether, a chief; 41. Olibemas, a chief; Helas, a chief; Phinon, a chief; 42. Kenez, a chief; Theman, a chief; Mazar, a chief; 43. Magediel, a chief; Zaphoin, a chief. These (are) chiefs of Edom, in the parts inhabited

in the land of their possession: this Esau (was) father of Edom.

Omissions.

Verse 31. *Children of*, before "Israel."

Verse 40. *By their names*, after "places."

In their districts and in their nations, stands in the place of it, but seems rather another rendering of למשפחתם למקמתם.

Insertions.

Verse 1. *Is*, before "Edom," supplied by E. T. est, Vulg., and so in ver. 8.

Verse 2. *Moreover*, δέ, after Esau. See ver. 20.

Verse 6. *Esau*, before "went."

Of Chanaan, after "land." So the Sam. מארץ כנען. Esau is not in Al. MS.

Verse 10. *And*, before "Raguol." quoquo, Vulg. See 1 Chron. i. 35.

Verse 19. *Are sons of*, before "Edom." See *Notes*.

Verse 20. *Now*, δέ, at the beginning. See ver. 2.

Verse 39. *Son of Barad*, after "Arad." Comp. ver. 35.

Verse 40. *In their districts and in their nations*. See *Omission*.

Notes.

Verse 2. *The son of Sebeon*, בת זבעון, "the daughter of Zibeon," E. T. The same variation occurs in ver. 14. Here the Sam. and Syr. have *son*: there, the Syr. has *daughter*. It probably arises from ver. 24, where Anah is spoken of as the son of Zibeon. Bp Patrick takes Anah to have been a man here. It is possible however that ver. 24 relates to a different person. See Michaelis ap. Barrot.

Verse 4. *Him*, אֹתוֹ, לעשו, "to Esau," and so Al. MS. The Vulg. omits it.

Verse 7. *On account of the multitude of their possessions*, ἀπὸ τοῦ πλήθους τῶν ὑπαρχόντων αὐτῶν, מפני מקניהם, "because of their cattle," E. T. præ multitudine gregum, Vulg. Comp. Is. xxi. 15. Tho Syr. has קניניהן. מקנה is any possession, though most frequently cattle. See ver. 6, where they are distinguished from "beasts," and comp. ch. xxxi. 18, xxxiv. 23, xlvii. 17.

Verse 19. *These are*, הוּא, "who (is)," E. T. They equally establish the identity of Esau and Edom. The Vulg. has *ipse est*.

Verse 21. *The son*, בְּנֵי, "children," E. T. The sense is much the same.

Verse 24. *The Jamin*, τὸν Ἰαμείν, אֶת הַיָּמִים, "the mules," E. T. They probably considered it the name of a tribe, or people. Perhaps the Emim, as Bochart thinks. See Ad. Clarke. Comp. Deut. ii. 10, where they call them Ommin, and ch. xiv. 5, where they have Ommeans, the Heb. being אֵימִים. The Vulgate's transl. *aquas calidas*, is approved by many.

Verse 30. *Edom*, שְׂעִיר, "Seir," E. T. Comp. ver. 21, Deut. ii. 12. The children of Esau became occupants of the land, having dispossessed the Horites, sons of Seir.

Verse 39. *Son of Maizoöb*, בַּת, "daughter," E. T. The Syr. has "son." Onk. and Hieros. call Mezahab "the goldsmith." Comp. Deut. i. 1.

CHAPTER XXXVII.

1. MOREOVER Jacob dwelt in the land, where his father was a sojourner, in (the) land of Chanaan. 2. Now these (were) the generations of Jacob. Joseph moreover was of (the age of) seventeen years, feeding the sheep of his father with his brethren, being young, with the sons of Balla, and with the sons of Zelpha, his father's wives: now they brought against Joseph an evil accusation unto Israel their father. 3. Jacob however loved Joseph more than all his sons, because he was to him a son of (his) old age: he made him accordingly a variegated coat. 4. But his brethren, seeing that (their) father loved him (most) of all his sons, hated him, and were unable to speak anything peaceable to him. 5. Then Joseph, having dreamed a dream, related it to his brethren: 6. And he said

to them, Hear ye this dream which I have dreamed. 7. I thought that you were binding sheaves in (the) midst (of) the plain: and my sheaf stood up, and was upright, while your sheaves encircling (it) worshipped my sheaf. 8. Then said his brethren to him, Reigning indeed shalt thou reign over us, or having dominion shalt thou exercise it upon us? and they hated him still more because of his dreams, and because of his words. 9. Afterwards he saw another dream, and related it to his father, and to his brethren: and he said, Behold, I have dreamed another dream: as it were the sun, and the moon, and eleven stars were worshipping me. 10. And his father rebuked him, and said to him, What (is) this dream which thou hast dreamed? truly coming shall we come, both I and thy mother, and thy brethren, to worship thee (by prostration) upon the ground? 11. So his brethren were jealous of him; while his father kept the matter (in mind). 12. Then his brethren went to feed their father's sheep at Sychem. 13. And Israel said unto Joseph, Do not thy brethren tend the flock at Sychem? come, I will send thee unto them: so he said to him, Behold, I (am ready). 14. Moreover Israel said to him, Having gone (thither), see whether thy brethren are in health, and the sheep; and bring me word: and he sent him out of the valley of Chebron: and he came to Sychem. 15. And a man found him wandering in the plain: so the man questioned him, saying, What seekest thou? 16. Then

said he, I seek my brethren : tell me where they feed (their sheep). 17. So the man said to him, They have removed from hence ; for I heard them saying, Let us go to Dothaim. And Joseph went after his brethren, and found them in Dothaim. 18. Now they saw him beforehand a long way off, before he drew near unto them, and they formed a wicked plot to slay him. 19. For each (of them) said unto his brother, Behold, that dreamer cometh. 20. Now therefore, come let us slay him, and cast him into one of the pits ; and we will say, An evil beast hath devoured him : and we shall see what his dreams will be. 21. But Ruben, having heard (them) delivered him out of their hands, and said, Let us not smite him unto (the taking of) life. 22. Ruben said also to them, Shed not blood ; cast him into one of these pits, that (are) in the wilderness, but lay not a hand on him : in order that he might deliver him out of their hands, and restore him to his father. 23. It came to pass therefore when Joseph came unto his brethren, they stripped Joseph of the variegated coat that (was) about him : 24. And having taken him, they cast him into the pit : now the pit (was) empty ; it had no water. 25. Then they sat down to eat bread, and, having looked up with their eyes, they saw ; and, behold, Ismaelite travellers were coming from Galaad : and their camels were laden with incense, and resin, and ladanum ; moreover they were going to carry (their merchandise) down to

Egypt. 26. Then Judas said unto his brethren, What profit (will there be) if we slay our brother, and hide his blood? 27. Come, let us sell him to these Ismaelites; but let not our hands be upon him, because he is our brother, and our flesh: so his brethren listened (to him). 28. And the men, the Madienean merchants, were passing by; and they drew out and brought up Joseph from the pit: and they sold Joseph to the Ismaelites (for) twenty pieces of gold: and they carried Joseph down to Egypt. 29. But Ruben returned to the pit, and he seeth not Joseph in the pit: and he rent his clothes. 30. And he went back unto his brethren, and said, The child is not; but I, whither do I any longer go? 31. Then having taken Joseph's coat, they killed a kid of (the) goats, and stained the coat with the blood. 32. And they sent the variegated coat; and they brought (it) in to their father, and said, This have we found; recollect whether it is thy son's coat, or not. 33. And he recollected it, and said, It is my son's coat: an evil beast hath devoured him; a wild beast hath torn Joseph (from me). 34. Then Jacob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days. 35. Moreover all his sons and daughters were gathered together, and came to comfort him: and he would not be comforted, saying, Surely I will go down unto my son mourning into Hades: and his father wept for him. 36. Now the Madiencans sold Joseph into Egypt to Pctephres the eunuch, Pharaoh's chief cook.

Omissions.

Verse 2. *Their*, before "evil." See *Notes*.

Verse 4. *Their*, before "father." So Vulg. Al. MS. has *αὐτοῦ*.

Verse 5. *And they hated him yet the more*, at the end. Comp. ver. 8. The statement in which they may have thought sufficient. The sense proceeds here more easily without it.

Verse 10. *And he told it to his father, and to his brethren*, at the beginning. Comp. their insertion in ver. 9.

Verse 14. נָא, *I pray thee*. So ver. 32, and the repetition of שָׁלוֹם, "well."

Verse 18. *Against him*, after "plot." So Vulg.

Verse 23. *His coat*, after "of."

Insertions.

Verse 2. *Of his father*, after "sheep." See ver. 12.

Verse 9. *To his father and*, after "related it." See ver. 10.

Verse 14. *Israel*, before "said."

Verse 22. *One*, after "into." See *Notes*.

Verse 27. *These*, before "Ismaelites."

Verse 30. *Any longer*, ἔτι, before "go."

Notes.

Verse 2. *They brought against Joseph an evil accusation*, יִבְא אֶת רֵבָתָם רָעָה. "And Joseph brought their evil report," E. T. Vossius, on the authority of Procopius Gazæus, says Aquila had "detulerunt." The Aldine ed. has κατὰ Ἰωσήφ, and so Chrysostom. See August. *Qu. sup. Gen.* 122.

Verse 3. *Son of (his) old age*. He was not this so much as Benjamin, who is so called ch. xliv. 20. But it may mean, *support* of his old age, which Benjamin was then too young to be. ὁ τοῦ γήρως ἐπιμελούμενος, Basil, Seleuc. *Orat.* 2. γηροκόμος σπουδαῖος ἐγγόνει τοῦ πατρός, Theodoret, *Qu.* 110.

Verse 4. *His sons*, אָחָיו, "his brethren," T. E. Joseph's namely. Comp. ver. 3. filiis, Vulg.

Verse 7. *I thought that you*, וַהֲנָה אֲנַחֲנוּ, "And, behold, we," E. T. The mind beheld it in its thoughts during sleep. Al. MS. has ἡμᾶς. putabam nos, Vulg.

Verse 9. *As it were*, ὥσπερ, וַהֲנֵה, “and behold,” E. T. quasi, Vulg. Being conscious that he saw a vision.

Verse 19. *Each (of them) said*, יֹאמְרוּ אִישׁ, “they said one,” E. T. Al. MS. has εἶπαν.

Verse 20. *What his dreams will be*, τί ἔσται τὰ ἐνύπνια αὐτοῦ. Whether he will go on dreaming as he has hitherto done: said in irony. Comp. *Hamlet's Soliloquy*.

Verse 21. *Let us not smite him unto (the taking of) life*, לֹא נַכְנוּ נַפֶּשׁ, “let us not kill him,” E. T. Comp. Jer. xl. 14, 15. non interficiatis animam ejus, Vulg. Mazoch. p. 125, uses the expression “in exanimationem.” See August. *Locut. de Gen. ad loc.*

Verse 22. *One of these pits*, אֶל הַבּוֹר הַזֶּה, “into this pit,” E. T. In ver. 24 E. T. has “a pit,” indefinitely, where the Heb. is הַבְּרָה, into the pit. Comp. ver. 20. Reuben probably selected one that had no water in it, as most suitable for his purpose.

Verse 25. *Travellers*, ὁδοίποροι, אַרְחָת, “a company,” E. T. more correctly in Is. xxi. 13, “travelling companies.” viatores, Vulg. Comp. Judges xix. 17, Job vi. 19.

Resin, ῥητίνης, צִרִי, “balm,” E. T. resina, Vulg. Comp. ch. xliii. 11, Jer. viii. 22, Ezek. xxvii. 17. Parkhurst thinks that it is here put generically for any gum or resin exuding from trees, the balm or balsam-tree being a native of Arabia. Jerome, *ad Salvin.* speaks of “resinam, quæ nascitur in Galaad, et eutem vulneribus obducit.”

Ladanum, לֹט, “myrrh,” E. T., στακτῆς, stactem, Vulg., so called because of its distilling as it were from the tree. In Eccclus. xxiv. 15, E. T. has “sweet storax.” Comp. ch. xxx. 37. Parkhurst distinguishes between stakte and ladanum, the former being the purest myrrh, the latter a gum produced by the cistus. See Herodot. iii. 112. It seems however to be the thing here meant in the Heb. The Targum has לָטוּם. It is not necessary to suppose that these articles were obtained in Gilead: the merchants may have brought them from Arabia, or elsewhere, and having disposed of a portion of them, were conveying the remainder to Egypt. Jonathan calls them Arabians, and Hieros. Saracens. In ver. 28 they are called Midianites. See August. *Quæst.* 124.

Verse 28. *Gold*, כֶּסֶף, “silver,” E. T. Comp. ch. xlv. 22. Josephus, *Ant.* ii. 3, says he was sold for 20 minæ. See Jerome, *Trad. Heb.* The Arab. has dirrhems. The Mina, Stater, or Daric was worth 100 drachmæ. Twenty aurei, equal to two minæ, in

Demosthenes is called οἰκετοῦ τιμή, *advers. Spudiam*, III. See Is. Voss. c. 12, who defends the version of the LXX.

Verse 33. *A wild beast hath torn*, טרף טרף, “is without doubt rent in pieces,” E. T. bestia devoravit, Vulg. Comp. Is. v. 29. A wild beast may be called טרף, a rapiendo et lacerando. ἀρπάζω, rapio, expresses the manner in which the beast, having seized its prey, carries it off to its lair to devour it, ἤρπασεν Ἀδης, ἤρπασεν, Anthol. Meleager, *de Heliodorá*. Comp. ch. xlix. 27.

Verse 35. *Were gathered together*, συνήχθησαν, יקמו, “rose up,” E. T. congregatis, Vulg. Comp. Job ii. 11.

Hades, שאלה, “into the grave,” E. T. The house, or dwelling, of Hades,—the unseen place of the dead. Jonath. has ad domum sepulturæ. But it has no direct reference to burial. Joseph was not supposed to be buried.

Verse 36. *The eunuch*, σπάδοντι, סרים, eunucho, Vulg. See E. M. The word they use is decisive of their opinion.

Chief cook, or executioner, ἀρχιμαγείρω. The Heb. שר הטבחים is rightly translated in E. M. “chief of the slaughtermen.” The “captain of the guard,” E. T. is taken from the Vulg. magistro militum. Jonath. too, and Hieros. have “speculatorum.” See Mark vi. 27, 2 Kings xxv. 8, Dan. ii. 14. Onk. has רב קטוליא, chief of the slayers. See Jer. *Tr. Heb.* The principal eunuch of the king of Yarriba is also the public executioner. Lander’s *Trav. in Africa*, Vol. I. The cook or purveyor of victuals to the Khan of Bokhara is also Vizier. Wolff, *Trav.* Malala, cited by Bryant in *Dissert.*, says that Naracho’s cook bought Joseph of the Saracens. Comp. ver. 25. Josephus, *Ant.* x. 10, 3, cited by Schleusner, agrees with E. T. See also August. *Quæst.* 27. φιλεῖ τὸ τῶν εὐνούχων γένος μάλιστα πιστεύεσθαι τὰ τιμιώτερα τῶν κτημάτων, καὶ αὐτὴν τῶν βασιλέων σωτηρίαν, Schol. in ch. xxxix. 1.

CHAPTER XXXVIII.

1. MOREOVER it came to pass at that time, (that) Judas went down from his brethren, and went as far as unto a certain man, an Odollamite, whose name (was) Iras. 2. And Judas saw there a daughter of a

Chananean man, whose name (was) Sava; and he took her, and went in unto her. 3. And she having conceived, bare a son; and he called his name, Er. 4. And, having conceived, she bare again a son, and called his name, Aunan. 5. And in addition (to these) she bare a son, and called his name, Selom; now she was in Chasbi, when she bare them. 6. And Judas took a wife for Er his first-born, whose name (was) Thamar. 7. But Er, first-born of Judas, was wicked before the Lord: and God slew him. 8. Then Judas said to Aunan, Go in unto thy brother's wife, and be a husband unto her, and raise up seed to thy brother. 9. But Aunan, knowing that the seed will not be his—it came to pass when he went in unto his brother's wife, (that) he poured forth upon the ground, in order not to give seed to his brother. 10. Now it appeared (to be) evil in the sight of the Lord, that he had done this: and he caused this (man) also to die. 11. Then Judas said to Thamar his daughter-in-law, Sit thou a widow in the house of thy father, until Selom my son be grown up; for he said, Lest this (one) also die, even as his brethren. So Thamar, having departed, sat in the house of her father. 12. Moreover the days were multiplied, and Sava, the wife of Judas, died; and Judas, having been comforted, went up unto the shearers of his sheep, he, and Iras his shepherd, the Odollamite, to Thamna. 13. And it was told to Thamar his daughter-in-law, (by some who came) saying, Behold, thy father-

in-law goeth up to Thamna, to shear his sheep. 14. And having taken off from her the garments of (her) widowhood, she cast the veil about (her), and adorned herself, and sat at the gates of Ænan, which is in the way leading to Thamna: for she saw that Selom was grown up; but he had not given her to him (as his) wife. 15. And Judas seeing her supposed her to be an harlot; for she had concealed her face, and he recognized her not. 16. So he turned aside unto her (by) the way, and said to her, Suffer me to come in unto thee: for he knew not that she is his daughter-in-law: but she said, What wilt thou give me, when thou shalt have come in unto me? 17. So he said, I will send thee a kid of (the) goats out of my flocks. Then said she, If thou wilt give me a pledge, until thou send (it). 18. So he said, What pledge shall I give thee? then she said, Thy finger-ring, and (thy) chain, and the staff which (is) in thy hand. And he gave (them) to her, and came in unto her, and she conceived by him. 19. And, having arisen, she departed, and took off from her her veil, and put on the garments of her widowhood. 20. Now Judas sent the kid from (the) goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not. 21. So he asked the men who (were) of the place, Where is the harlot who was in Ænan by the way? and they said, There was not a harlot here. 22. And he returned unto Judas, and said, I found (her) not, and the men of the place

say, that there is not a harlot there. 23. Then Judas said, Let her keep them; but (bear thou witness that I have performed my engagement) lest we be laughed to scorn: I indeed sent this kid, but thou hast not found (her). 24. Then it came to pass after three months (that) it was told to Judas (by certain who came) saying, Thamar thy daughter-in-law hath given herself over to fornication, and, lo! she is with child through fornication. So Judas said, Bring her forth, and let her be burned. 25. But she being brought (to execution) sent unto her father-in-law, saying, By the man, whose these things are, I am with child: and she said, Recollect whose are (the) finger-ring, and the chain, and this staff. 26. Then Judas recollected (them) and said, Thamar is justified (rather) than I; because I gave her not to Selom my son: and he knew her not again any more. 27. Now it came to pass when she was bringing forth, there were even to her twins in her womb. 28. It came to pass moreover as she brought forth, the one put forth first his hand; so the midwife having taken a scarlet thread bound it upon his hand, saying, This will come out first. 29. But as he drew back (his) hand, even immediately his brother came out: so she said, How hath the barrier been broken through for thee? and she called his name, Phares. 30. And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

Omissions.

Verse 5. *Again*, after “in addition (to these)”. Al. MS. has *ἐτι*. See ver. 4.

Verse 12. *The daughter of*, before “Sava.” Comp. ver. 2.

Verse 14. *Her*, before “widowhood.” See ver. 19.

Verse 16. *I pray thee*, *אני*, after “suffer me.”

Verse 22 and 23. *Her*, after “found.”

Insertions.

Verse 5. *She*, *αὐτή*, before “was.”

Verse 11. *In*, before “the house.” “At,” E. T. In, Vulg.

Verse 13. *His daughter-in-law*, after “Thamar.” So Samar.

Verse 15. *And he recognized her not*, at the end. See ver. 16. Ne agnosceretur, Vulg. See Bp Horsley ad loc.

Verse 16. *To her*, after “said.”

Verse 17. *My*, before “flocks.” *Me*, after “give.” Al. MS. has them not. The Vulg. has mihi. *Thee*, after “send.” Tibi, Vulg.

Notes.

Verse 2. *Whose name (was) Sava*. The Greek *ἡ* refers this to the daughter, not to the man. But Sava was a male, as appears from the Heb. pronoun masc. *ו*, affixed to *שם*. Their omission in ver. 12 arises out of their error here.

Verse 5. *She was in Chasbi when she bare them*, *והיה בכוזב* *בלדתה אתו*, “and he was at Chezib when she bare him,” E. T. Who is here meant by “he” is not clear. *כוזב*, meaning to be false, or to fail, seems to have given rise to the Vulgate’s *parere ultra cessavit*. See Jer. *Trad. Heb.*; Mazoch. p. 126. Comp. Josh. xv. 44; Micah i. 14.

Verse 7. *God*, *יהוה*, “the Lord,” E. T.

Verse 12. *Shepherd*, *רע*, “friend,” E. T. *Opilio gregis*, Vulg. and *pastorem* in ver. 20. Comp. Jer. iii. 1. As he went on Judah’s errand, they may have looked upon him as his servant, and thought that *רעה* indicated his office, which might seem more likely from his being present at the sheep-shearing, and carrying afterwards the kid from the flock to Tamar.

Verse 14. *The gates of Aenai*, *בפתח עינים*, “in an open place,” E. T. “The door of eyes,” or, of Enajim, E. M. Comp.

ver. 21, where E. T. has "openly" for בְּעֵינַיִם. The Latin translations of the Heb. and Sam. in Walton's *Polyglott* have here, in ostio Henaim, and ad portam Ænaim, so Hamelsveld's Dutch trans. bij de poort van Enaim. Luther has, vor die thüre heraus. The Vulg. in bivio itineris, and Jonath. in divisione viarum ad quam omnes fontes, עֵינַיִן, (oculi?) respiciunt. The Sam. vers. has Chashim for Enaim. See ver. 5.

Verse 18. *Finger-ring*, δακτύλιον, חֶתֶם, "signet," E. T. It does not necessarily imply a ring worn on the finger, though the seal was often so formed. Comp. Jer. xxii. 24; Tob. i. 22; Esth. iii. 10, 12; ch. xli. 42; and see Herod. *Clio*, 195.

Chain, ὀρμίσκον, פְּתִיל, "bracelets," E. T. The shape rather than the use is indicated by the Heb. So torques from torqueo. στρεπτών, Aquila. See the Scholiast, Suidas, and Hesychius ap. Schleusner. Also Diod. Sic. ii. 3; Ælian, *Var. Hist.* 34. The Lord Mayor of London wears a similar ensign of office.

Verse 29. *Barrier*, φραγμός, פֶּרֶץ, "breach," E. T. Comp. 1 Kings xi. 27; Isai. lviii. 12. Maceria, Vulg.

CHAPTER XXXIX.

1. Now Joseph was carried down into Egypt; and Petephres, the eunuch of Pharaoh, the chief cook, a man of Egypt, bought him of the hands of the Ismaelites, who had carried him down thither. 2. And the Lord was with Joseph; and he was a prosperous man; and he was in the house with his lord, the Egyptian. 3. Moreover his lord knew that the Lord was with him, and whatsoever things he did, the Lord made to prosper in his hands. 4. And Joseph found favour in the sight of his lord, and pleased him: and he set him over his house, and whatsoever things were his, he gave (to be administered) by the hand of Joseph. 5. So it came to pass, after he had set him

over his house, and over all things that were his, the Lord also blessed the house of the Egyptian for Joseph's sake ; and (the) blessing of the Lord was on all his possessions in the house, and in his field. 6. And he entrusted all things that were his to Joseph's hands, and he knew nothing of the things that (were) about him, save the bread which he himself did eat. And Joseph was goodly in form, and beautiful in aspect exceedingly. 7. And it came to pass after these things, the wife also of his lord cast her eyes upon Joseph, and said, Lie with me. 8. But he would not, but said to his lord's wife, If my lord, because of me, knoweth not anything in his house, and hath given all things that are his into my hands— 9. And there is not ought superior to me in this house, nor is there anything interdicted me, but thou, because thou art his wife, then how shall I do this wicked thing, and sin against God? 10. So while she spake to Joseph day after day, to sleep with her, to be with her, still he hearkened not to her. 11. Now some such a day came, and Joseph entered into the house to do his works, and none of the household were within. 12. And she drew him (towards her) by the garments, saying, Lie with me ; and he, having left his garments in her hands, fled, and went forth without. 13. And it came to pass, when she saw that, having left his garments in her hands, he had fled, and gone forth without, 14. Then called she the household, and spake to them, saying,

Behold, he hath brought in among us a Hebrew servant to offer us insult: he came in unto me, saying, Lie with me; and I cried out with a loud voice. 15. So when he heard that I lifted up my voice and cried out, having left his garments with me, he fled, and went forth without. 16. And she layeth by (his) garments in her own keeping, until (his) lord came to his house. 17. And she spake to him according to these words, saying, The Hebrew servant whom thou hast brought in unto us, came in unto me, to offer me insult: and he said to me, I will lie with thee: 18. But when he heard that I lifted up my voice and cried out, having left his garments with me, he fled, and went forth without. 19. Then it came to pass, when his lord heard the words of his wife, as many as she spake unto him, saying, Thus did thy servant to me, that he was inflamed with anger. 20. And Joseph's lord having taken (him) cast him into the strong hold, into the place wherein the king's prisoners are kept—there in the strong hold. 21. The Lord also was with Joseph, and poured compassion upon him, and gave him favour in the sight of the chief keeper of the prisoners. 22. And the chief keeper of the prisoners gave the prison into the hand of Joseph, and all those who were led away (into custody) as many as (were) in the prison; and all things whatsoever they do there, he was the doer (of them). 23. Because of him the chief keeper of the prisoners was not cognisant of

anything, for all things were in Joseph's hand, on account of the Lord being with him, and whatsoever things he did, the Lord caused to prosper in his hands.

Omissions.

Verse 11. *There*, נָּשָׂא , before "within."

Verse 12. *His*, before "garments." Al. MS. has $\alpha\upsilon\tau\omicron\upsilon$. It has, in ver. 13, $\kappa\alpha\tau\acute{\epsilon}\lambda\epsilon\iota\pi\epsilon\nu$, $\kappa\alpha\iota$ $\epsilon\zeta\phi\upsilon\gamma\epsilon\nu$, nearer the Heb.

Verse 16. *His*, before "lord."

Verse 18. *It came to pass*, after "but."

Verse 20. *Him*, after "taken." Al. MS. has $\epsilon\lambda\alpha\beta\epsilon\nu$, $\kappa\alpha\iota$ $\epsilon\nu\acute{\epsilon}\beta\alpha\lambda\epsilon\nu$. *And he was*, before "there."

Insertions.

Verse 2. *With*, before "his lord." In such a manner before him, in his presence, as to be observed by his master. See ver. 3. $\pi\alpha\rho\acute{\alpha}$ $\tau\hat{\omega}$ $\Theta\acute{\epsilon}\hat{\omega}$, "in the sight of God," E. T. Gal. iii. 11.

Verse 3. *Was*, before "with him," supplied by E. T. Not in Al. MS. *Esse*, Vulg.

Verse 4. *Lord*, after "his," which should apply to "sight." *Domino suo*, Vulg. *In oculis domini sui*, Sam

Verse 5. *His*, before "field." Not in Al. MS. Comp. ver. 8.

Verse 6. *Exceedingly*, at the end. Comp. ch. xxx. 17.

Verse 8. *His*, before "house." *Sua*, Vulg.

Verse 11. *Joseph*, before "entered," supplied by E. T. and Vulg.

Verse 13. *And gone forth*, after "fled." Comp. vv. 12, 15, 18.

Verse 14. *Saying*, before "lie." The Heb. is לִשְׁכַּב , "to lie." Comp. vv. 7, 12, 17.

Verse 17. *And he said to me, I will lie with thee*, at the end. They seem to have thought this wanting to the definiteness of the accusation. Comp. ver. 14.

Verse 18. *He heard that*, before "I lifted up." *Audisset me clamare*, Vulg. Comp. ver. 15.

And went forth, after "fled." Comp. ver. 13.

Verse 22. *The prison, and*, before "all those."

Verse 23. *For all things were—Joseph's*, before and after "in."

Because of him, in some sort represents the ך which follows בִּיד.

In his hands, at the end. See ver. 3.

Notes.

Verse 4. *Pleased*, ἐὴνέσθησεν, יִשְׂרַת, "served," E. T. They probably derived it from יִשְׂרַת. Num. xxiii. 27. They substitute *Joseph's* for "his," at the end.

Verse 8. *If*, הִן, "behold," E. T. This is its signification in Chaldee. Onk. however, has אֵה. Ecce, Vulg.

Because of me, אִתִּי, "with me," E. T. supplying "is." The Vulg. gives the sense, omnibus mihi traditis.

Verse 20. *The stronghold*, ὀχυρώματι, בֵּית הַסֶּהַר, "the prison," E. T. the dungeon, or keep: strong to retain the prisoners, and to prevent their being rescued. Comp. ch. xl. 14; xli. 14; Isai. xxiv. 22; Zech. ix. 12.

Verse 21. *Poured upon him*, κατέχευεν αὐτοῦ, יִט אֵלָיו, "extended unto him," E. M. Schleusn. has effudit misericordiam suam. αὐτοῦ however is governed by κατα in the verb. Comp. Mark xiv. 3. "Pour down upon us the abundance of thy mercy," Collect for 12th Sunday after Trinity.

CHAPTER XL.

1. MOREOVER it came to pass after these things (that) the chief cup-bearer of the king of Egypt, and the chief baker, offended their lord (the) king of Egypt. 2. And Pharaoh was angry with his two eunuchs, with the chief cup-bearer, and with the chief baker. 3. And he put them in custody, into the prison, into the place whither Joseph had been led away. 4. And the governor of the prison commended them to (the) care of Joseph: and he attended upon them; moreover they were (several) days in custody. 5. And they both saw a dream

in one night: now the vision of the dream of the chief cup-bearer and chief baker, who were (so) to the king of Egypt, who were in the prison, was this. 6. Joseph came in unto them in the morning, and beheld them, and they were troubled. 7. And he asked the eunuchs of Pharaoh who were with him in the place of custody in the keeping of his lord, saying, Wherefore (is it) that your countenances (are) gloomy to-day? 8. Then said they to him, We have seen a dream, and there is not one that interpreteth it. But Joseph said to them, Is not the explanation of them (possible) through God? relate (them) therefore to me. 9. And the chief cup-bearer related his dream to Joseph, and said, In my sleep a vine was before me. 10. Moreover in the vine (were) three stems, and (it was) itself flourishing, bringing forth shoots: ripe (were) the clusters of (its) grapes. 11. And the cup of Pharaoh (was) in mine hand; and I took the grapes, and pressed them out into the cup, and gave the cup into the hand of Pharaoh. 12. And Joseph said to him, This (is) the interpretation thereof. The three stems are three days. 13. Yet three days, and Pharaoh shall remember thy first estate, and shall restore thee to thine office of chief cup-bearer, and thou shalt give the cup of Pharaoh into his hand, according to that thy former estate, as thou usedst to be pouring out the wine. 14. But call me to thine own remembrance, when it is well with thee; and thou wilt shew kindness towards me, and wilt make

mention of me unto Pharaoh, and wilt bring me out of this stronghold. 15. For by a theft was I stolen out of (the) land of (the) Hebrews, and here have I done nothing, but they have cast me into this pit. 16. And the chief baker saw that he had rightly interpreted; and he said to Joseph, I also saw a dream, and I thought that I was carrying three baskets of rye cakes upon my head. 17. Moreover in the uppermost basket (there were) of all the sorts of which Pharaoh eateth, (the) work of the baker: and the birds of the heaven ate them out of the basket which (was) upon my head. 18. Then Joseph answering said to him, This (is) the interpretation thereof. The three baskets are three days. 19. Yet three days, and Pharaoh shall take thine head off thee, and hang thee on a tree, and the birds of the heaven shall eat thy flesh from off thee. 20. So it came to pass on the third day, it was Pharaoh's birthday; and he made a banquet for all his servants; and he remembered the first estate of the cup-bearer, and the first estate of the baker, in the midst of his servants. 21. And he restored the chief cup-bearer to his first estate, and he gave the cup into the hand of Pharaoh. 22. But the chief baker he hanged, even as Joseph had interpreted to them. 23. And the chief cup-bearer did not remember Joseph, but forgot him.

Omissions.

Verse 3. *In the house of the captain of the guard*, after "custody." Al. MS. has *παρὰ τῷ ἀρχιδεσμοφύλακι*. See ver. 4.

Verse 5. *Of them*, after “both.” Ambo, Vulg. *Each man his dream*, before “in one night.” ἐκάτερος ἐνύπνιον, Al. MS. *His*, after “vision of.” αὐτοῦ, Al. MS. *Bound*, after “were.”

Verse 6. *And*, at the beginning. δέ, Al. MS. *Behold*, before “they were,” and in ver. 9.

Verse 10. *As though*, כ, before “flourishing.”

Verse 11. *Pharao's* before “cup.”

Verse 14. *I pray thee*, after “kindness.”

Verse 20. *Chief*, before “cup-bearer,” and “baker.” Al. MS. has it. See ver. 1.

Insertions.

Verse 1. *Chief*, before “cup-bearer,” and “baker.” See ver. 20. Princeps vinariorum, Italic.

Verse 5. *Were*, before “(so) to the king,” and before “in the prison.” *Was this*, at the end. Not in Al. MS.

Verse 8. *Is*, before “not.” *Of them*, after “explanation.”

Verse 15. *This*, before “pit.” Comp. ver. 14; Wisd. x. 13.

Verse 17. *Of the heaven*, after “birds.” So in ver. 19.

Verse 18. *To him*, after “said.”

Verse 20. *It was*, before “Pharao's.” Erat, Vulg.

Notes.

Verse 4. *Governor of the prison*, or chief gaoler, ἀρχιδεσμώτης. Comp. ver. 3 in Al. MS., and ch. xxxix. 21, 22, 23. שר הטבאים, “captain of the guard,” E. T. The title given to Potiphar, ch. xxxvii. 36; xxxix. 1. This appears, however, to have been a different person. In ch. xli. 10, they have ἀρχιμαγείρου.

Verse 5. *Now the vision*, איש כפתרון, “each man according to the interpretation,” E. T. ὅρασις may mean that mental intuition, by which not only the objects presented in the dream, but their signification also, are perceived.

Verse 10. *Stems*, πυθμένες, שרינים, “branches,” E. T. The Italic ap. Ambrose, *L. de Jos.* had radices. Mazoch. p. 133. Comp. Sophocl. *Fragm.* p. 294, Ed. Brunck. Comp. also Joel i. 7, where LXX. κλήματα. Aq. and Symm. have here κληματιδες, “shoots.” The Heb. implies something twisted, as the tendrils of the vine are. It does not grow naturally with more than one stem; but this peculiarity would only impress the mind the more strongly.

Verse 13. *Remember thy (first) estate*, μνησθήσεται τῆς ἀρχῆς σου. See Judo 6. רָשָׁא תָא רָשָׁא, "shall lift up thy head," E. T. "Reckon," E. M. A meaning which the Heb. phrase sometimes has. See Exod. xxx. 12. And it would then be, Take thy case into full consideration, sum it up, as we say of a judge. With the LXX. are the Vulg. recordabitur ministerii tui, Onk., Syr. and Arab. Comp. vv. 20, 21. Jonath. has both. veniet coram Pharaoh memoria tui, et elevabit caput tuum.

Thine office of chief cup-bearer, τὴν ἀρχιοινοχοΐαν σου, כִּנְךָ, "thy place," E. T. Gradum pristinum, Vulg. See ver. 21.

Thy former estate, τὴν ἀρχὴν σου τὴν προτέραν, בְּמִשְׁפַּט הָרָאשִׁון, "after the former manner," E. T. Juxta officium tuum, Vulg.

Verse 16. *Of rye cakes*, χονδριτών, חֲרִי, "white," E. T. "Full of holes," E. M. Jun. et Tremell. Farinæ, Vulg. γύρεως, bran? Aquila. βᾶϊνα, of palm-branches, Symm. applying it like E. T. to the baskets. Mazochius, p. 134, says, χόνδρος.—Latino alica, nomen est potionis, sed aliquanto spissioris, ut sorbitio potius dici queat, in remediis atque in deliciis habitæ, quæ ex zea fiebat, sed zea δικοκκῶ, duorum granorum, quæ in Italia spelta dicitur. It may have been a sort of biscuit, pricked full of holes, see E. M. ὁ χονδρίτης ἐκ τῶν ζεῶν, Athen. L. III. c. 26. ζέα and ὄλυρα both render the Heb. כֶּסֶם, which (Ex. ix. 32) is "rye" in E. T. It need not be supposed that these cakes were seen to be in the baskets, but that the baskets were such as usually contained them. χονδρίτης, in Cyrill. *Glossis*, is called cinarius, probably cibarius panis, ordinary bread, as in Cic. *Tusc. Qu.* v. 97: "Cui cum peragranti Ægyptum cibarius in casa panis datus esset, nihil visum est illo pane jucundius." Jonath. has פֶּתַח נָקִיא, panis purissimi. Buxtorf thinks it bread baked in a hole of the earth. Others "hot bread." Perhaps, "cinarius" should be "cinerarius," and refer to the bread so baked in a cavity, among the ashes. See ch. xviii. 6.

Verse 17. *Sorts of which Pharaoh eateth*, מֵאֲכָל, "meat of Pharaoh," E. M. All manner of bake-meats for Pharaoh, E. T. Al. MS. has γενημάτων for γενῶν. *Work of (the) baker* "or cook," E. M. Germ. Kuchenwerke. Arte pistoria, Vulg. Opere coquinario, Jun. et Trem.

CHAPTER XLI.

1. Now it came to pass after two years of days, (that) Pharaoh saw a dream. He thought that he was standing by the river. 2. And, behold, as it were out of the river there went up seven kine, fair in appearance, and choice in flesh, and they fed in the Achi. 3. Then seven other kine went up after them out of the river,—wretched in appearance, and thin in flesh; and they fed near the (other) kine on the bank of the river. 4. And the seven kine that (were) wretched and thin in flesh devoured the seven kine that (were) fair in appearance, and choice in flesh: then Pharaoh awoke. 5. And he dreamed the second time, and, behold, seven ears (of corn) came up on the one stalk, choice and good. 6. And, behold seven ears, thin and blighted by the wind, sprang up after them. 7. And the seven ears that (were) thin and blighted by the wind swallowed up the seven ears that (were) choice and that (were) full. Then Pharaoh awoke, and it was a dream. 8. Moreover it was morning, and his soul was troubled: and, having sent, he summoned all the expositors of Egypt, and all the wise men thereof, and Pharaoh related to them his dream, and there was not (one) who explained it to Pharaoh. 9. And the chief cup-bearer spake unto Pharaoh, saying, I remember my fault to-day. 10. Pharaoh was wroth with his servants, and put us in ward, in the house of the chief cook, both me and

the chief baker. 11. And we saw a dream, both in one night, I and he, each saw according to his dream. 12. Now there was with us there a young man, a Hebrew servant of the chief cook, and we told him, and he interpreted to us. 13. Moreover it came to pass, as he interpreted to us, even so it happened, both that I was restored to my first estate, and that he was hanged. 14. So Pharaoh, having sent, called Joseph, and they brought him forth from the stronghold, and shaved him, and changed his dress: and he came unto Pharaoh. 15. Then said Pharaoh unto Joseph, I have seen a dream, and there is not any one that can interpret it; but I have heard (persons) saying concerning thee, that thou, when thou hast heard dreams, canst interpret them. 16. But Joseph answering Pharaoh said, Without God an answer bringing salvation to Pharaoh will not be given. 17. Then spake Pharaoh to Joseph, saying, In my sleep I thought that I was standing near the bank of the river. 18. And as it were out of the river there went up seven kine, fair in appearance, and choice in flesh, and they fed in the Achi. 19. And, behold, seven other kine went up after them out of the river, evil and wretched in appearance, and thin in flesh, such as I had not seen more wretched than they in (the) whole land of Egypt. 20. And the seven kine that (were) wretched and thin devoured the seven first kine that (were) fair and choice. 21. And they entered into their bellies, and they did not become apparent, that

they had entered into their bellies; and the aspects of them (were) wretched, even as at the beginning. Then, having awoke, I slept (again). 22. And again I saw in my sleep, and as it were seven ears (of corn) came up on one stalk, full and good. 23. But seven other ears, thin and blighted by the wind, sprang up close to them. 24. And the seven ears that (were) thin and blighted by the wind swallowed up the seven ears that (were) good and that (were) full. I spake therefore to the expositors, and there was not (one) that declared it to me. 25. And Joseph said to Pharaoh, The dream of Pharaoh is one: whatsoever things God doeth he hath shewn to Pharaoh. 26. The seven fair kine are seven years, and the seven good ears (of corn) are seven years: the dream of Pharaoh is one. 27. And the seven thin kine that went up after them, are seven years; and the seven ears that (were) thin and blighted by the wind, are seven years. There shall be seven years of famine. 28. Therefore (as to) the word which I have spoken to Pharaoh—“Whatsoever things God doeth he hath shewn to Pharaoh”— 29. Behold, (for) seven years there cometh great plenty in all (the) land of Egypt. 30. But there shall come seven years of famine after these: and (men) shall forget the abundance that shall be in the whole of Egypt: and the famine shall consume the land. 31. And the plenty shall not be recollected in the land because of the famine that shall be afterward; for it shall be very mighty.

32. But concerning that the dream was repeated to Pharaoh twice, (that was) because the thing shall be true that (is) from God, and God will make speed to do it. 33. Now therefore look for a man wise and prudent, and appoint him over (the) land of Egypt. 34. And let Pharaoh do (this), and let him appoint local governors over the land; and let them take a fifth of all the productions of the land of Egypt, (for) the seven years of the plenty. 35. And let them gather together all the provisions of these seven good years that are coming, and let the corn be gathered together under Pharaoh's hand; let provisions be kept in the cities. 36. And the provisions that are kept shall be for the land against the seven years of the famine, which shall be in (the) land of Egypt, and the land shall not be destroyed in the famine. 37. So the thing was acceptable before Pharaoh, and before all his servants. 38. And Pharaoh said to all his servants, Shall we find such a man (as this), who hath God's spirit in him? 39. Moreover Pharaoh said to Joseph, Forasmuch as God hath shewn thee all these things, there is not a man wiser and more prudent than thou. 40. Thou shalt be over my house, and at thy mouth shall all my people be obedient; nevertheless (as to) the throne I will retain superiority over thee. 41. Pharaoh said further to Joseph, Behold, I appoint thee this day over all (the) land of Egypt. 42. And Pharaoh having taken his ring from his hand, placed it upon the hand

of Joseph, and clothed him with a fine-linen garment, and put a golden chain about his neck. 43. And he caused him to mount into the second chariot of those (which were) his; and a herald made proclamation before him; and he appointed him over (the) whole land of Egypt. 44. Moreover Pharaoh said to Joseph, I (am) Pharaoh; without thee shall no one lift up his hand over all (the) land of Egypt. 45. And Pharaoh called the name of Joseph, Psonthomphanech: and he gave him Aseneth, daughter of Petephres, priest of Heliopolis, to (be) his wife. 46. Now Joseph was thirty years (old) when he stood before Pharaoh king of Egypt. Then Joseph went forth from (the) presence of Pharaoh, and passed through all (the) land of Egypt. 47. And the earth in the seven years of the plenty produced handfuls. 48. And he gathered together all the provisions of the seven years, during which the plenty was in the land of Egypt, and laid up the provisions in the cities; (the) provisions of the plains of the city, which (were) round about it, he laid up within it. 49. And Joseph gathered corn together, as it were the sand of the sea, abundant exceedingly, until it could not be numbered: for there was no number (of it). 50. Moreover two sons were born to Joseph, before the seven years of the famine came, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bare to him. 51. So Joseph called the name of the first-born, Manasse; because God hath caused me to forget all

my troubles, and all the (children) of my father. 52. Moreover he called the name of the second, Ephraim; because God hath increased me in the land of my humiliation. 53. But the seven years of the plenty passed by, which were in the land of Egypt. 54. And the seven years of the famine began to come, as Joseph had said, and there was famine in all the earth: but in all the land of Egypt there was bread. 55. And all the land of Egypt suffered hunger; so the people cried unto Pharaoh concerning bread. Then Pharaoh said to all the Egyptians, Go unto Joseph, and whatsoever he shall say to you, do. 56. And the famine was over (the) face of all the earth; so Joseph opened all the granaries, and sold to all the Egyptians. 57. And all the countries came into Egypt unto Joseph to buy: for the famine prevailed in all the earth.

Omissions.

Verso 4. *In appearance*, after "wretched."

Verso 5. *And he slept*, at the beginning.

Verso 7. *Behold*, before "it was." See *Insertions*, and comp. 1 Kings iii. 15.

Verso 11. *The interpretation of*, פתרון, after "according to." See ch. xl. 5.

Verso 12. *Our dreams, to each man according to his dream he did interpret*, at the end.

Verso 23. *Withered*, before "thin." So Vulg.

Verso 27. *And ill-favoured*, after "thin."

Verso 30. *All*, after "forget."

Verso 44. *Or foot*, after "hand."

Verso 45. *And Joseph went out over (all) the land of Egypt*, at the end. Comp. ver. 46.

Verso 56. *And the famine waxed sore in the land of Egypt*, at the end.

Insertions.

Verse 2. *As it were*, after “behold,” for which it is substituted, vv. 18, 22. See ch. xxxvii. 9.

Verse 5. *The*, before “one.” Not in Al. MS.

Verse 7. *It was*, after “behold,” הנה, which they omit. Perhaps they read היה. E. T. supplies “it was.”

Verse 10. *Both*, τε, before “me,” supplied by E. T. See ver. 13.

Verse 11. *Both*, ἀμφότεροι, after “a dream.” Uterque, Vulg. omitting “I and he.”

Verse 12. *There was*, before “with us,” supplied by E. T. Erat, Vulg.

Verse 13. *Even*, before “so,” καί. *Both*, τε. Before “that I.” Comp. ver. 10.

Verse 16. *Not*, before “be given.” So the Samar. The Syr. has, nunquid existimamus quod absque Deo prospera succedant Pharaoni?

Verse 19. *Out of the river*, before “evil.” Comp. ver. 3.

Verse 20. *Fair and*, before “choice.”

Verse 21. *I slept (again)*, at the end. Rursus sopore depressus, Vulg. Comp. ver. 5.

Verse 22. *Again*, before “I saw.”

Verse 24. *Seven*, after “and the.” *And blighted by the wind*, after “thin.” *And that were full*, after “good.” *There was*, before “not.” *It*, before “to me,” not in Al. MS. Comp. vv. 8, 23.

Verse 26. *Of Pharaoh*, after “dream.”

Verse 27. *And*, after “thin.” *Are seven years*, after “wind.” Not in Al. MS.

Verse 30. *That shall be*, after “abundance.” Not in Al. MS. See ver. 35.

Verse 31. *Shall be*, before “very.” So E. T.

Verse 34. *Of all the productions*, after “fifth.” Fructuum, Vulg. Comp. ver. 48, ch. xlvii. 18, 24.

Verse 38. *All*, before “his servants.” See ver. 37. *Hath*, before “God’s spirit.” E. T. supplies “is.”

Verse 41. *This day*, before “over.”

Verse 50. *The seven*, before “years.” Comp. ver. 54.

Verse 56. *All*, after “sold to.” See ch. xlvii. 15.

Notes.

Verse 2. *In the Achi*, ἐν τῷ Ἀχει, באחו, "in a meadow," E.T. Locis palustribus, Vulg. The word occurs Ecclus. xl. 16, where E. T. has "weed." In Job viii. 11, אחו is rendered by πάπυρος, and ערות, Isai. xix. 7, by Ἀχει. It seems to mean a marshy, sedgy spot, carectum. If a particular plant is intended, it may be "the cyperus esculentus, called Malinathalla by Theophrastus, and esteemed excellent food for cattle," *Piet. Bible*, ad loc. Ἀχος ἐστὶ τὸ λεπτόν καὶ βοτανῶδες φυτᾶριον, Schol. Josephus has ἔλος, as Aq. has in Job. Hence the German auc, a piece of meadow-land intersected by running water: and Aach, Aa, names of rivers? Perhaps Achaia? and Achelous?

Verse 3. *Fed*, ἐνέμοντο, תעמדנה, "stood," E. T. Pascebantur, Vulg. The nature of their food is told in the next verse.

Verse 5. *Choice*, ἐκλεκτοί, בריאות, "rank," E. T. In ver. 2, it has "fat." Anything excellent of its kind seems to be meant. The Vulg. in ver. 2 has crassæ nimis, and here plenæ. Comp. Hab. i. 16, where E. T. "plenteous," and Vulg. electus.

Verse 6. *The wind*, קדים, "the east wind," E. T. They seem to have thought it unnecessary to particularise the quarter from which the blighting wind came, as being generally known. Uredine, Vulg. See Deut. xxviii. 22.

Verse 8. *Expositors*, ἐξηγητας, חרטמי, "magicians," E. T. Conectores, Vulg. Though they practised magical arts, see Ex. vii. 11, 22, where LXX. ἐπαιδοί, the solution of difficulties, as here, seems to have been their principal duty. See Dan. i. 20; ii. 2; and comp. Prov. xxix. 18.

Verse 10. *Us*, אתי, "me," E. T. The Syr. has "us." The Samar. T. "them," in which it is followed by the Arabic.

Verse 13. *That I was restored, and that he was hanged*, so the Vulg. ego redditus sum, et ille suspensus est.

Verse 14. *And shaved him, and changed*, ויגלח ויחלף, "and he shaved (himself), and changed," E. T. The Vulg. has eductum de carcere Joseph totonderunt, ac veste mutata, obtulerunt ei. They probably thought he might not have the means of doing this for himself.

Verse 15. *When thou hast heard dreams, canst interpret them*, תשמע חלום לפתר אתו, "thou canst understand a dream to inter-

pret it," E. T. "When thou hearest a dream, thou canst interpret it," E. M. Quæ audiui te—conjicere, Vulg.

Verse 16. *Without God an answer bringing salvation* (or security) *to Pharaoh will not be given*, בלעדי אלהים יענה את שלום פרעה. "(It is) not in me: God shall give Pharaoh an answer of peace," E. T. They seem to have considered their ἀνεν and οὐκ (see *Insertions*) as the equivalents to בלעדי. The sense is much the same: God's inspiration is necessary for a right and profitable answer. See Bp Horsley on the verse.

Verse 30. *Come*, קמו, "arise," E. T. Quos sequentur, Vulg. *Whole*, ארץ, "land."

Verse 31. *Mighty*, or strong, ἰσχυρός, כבך, "grievous," E. T. "Heavy," E. M. Magnitudo, Vulg. Comp. Luke xv. 14. μάχη ἰσχυρά, Plato, *Charmides*, in init. Plaga valida, Lucret. iii. 819.

Verse 40. *Be obedient*, ὑπακούσεται, ישק, "shall be ruled," E. T. ישק is to kiss—the edict, or Turcice, firman, proceeding from him. See Harmer, vi. 21, Schl. and Ad. Clarke. Obediet, Vulg. Ad os te osculabitur, J. et Tr. Comp. Prov. xxiv. 26.

Verse 43. *A herald made proclamation*, יקראו—אברך, "they cried, Bow the knee," E. T. "Tender father," E. M. Clamante præcone, ut omnes coram eo genua flecterent, Vulg. Mazochius, p. 144, thinks that ab-rech may mean pater regis; rec among the Tyrrhenians being the same as rex. They may have confounded it with ברוזא, which means a herald in Chaldee. See Dan. iii. 4.

Verse 45. *Psonthomphanech*, צפנת פענח, "Zaphnath Paaneah," E. T., which in the Coptic signifies, the revealer of secrets, or the man to whom secrets are revealed, E. M. Jerome thought otherwise, saying that though such may be its meaning in Hebrew, yet sermone Ægyptio it is salvator mundi, and so he puts in the Vulg. vertitque nomen ejus, et vocavit eum lingua Ægyptiaca, salvatorem mundi. See Ad. Clarke ad loc. Michaelis thinks the letters transposed, and it should be פצחנפענח, Psot-Emphaneh—Saviour of the world. Philo ap. Bos. has κρυπτῶν εὐρέτης. See Schl. ad voc. and Mazoch. 145.

Helipolis, אן, "On," E. T. Heliopoleos, Vulg. In the Helipolitan nome was a place called by Josephus, τῇν Ὀνίου χῶραν, *Ant.* xiv. 14, and *de Bello*, i. 7, and vii. 30, where he means the temple built by Onias. The builder may perhaps have had reference to the ancient name of On. Comp. Ezek. xxx. 17.

Cyril of Alexandria, cited by Parkhurst, says that On meant the sun. The ruins of Heliopolis are about two leagues from the modern Cairo. Niebuhr.

Verse 49. *It could not be numbered*, οὐκ ἠδύνετο ἀριθμηθῆναι, חרל לספר, “he left numbering,” E. T. Al. MS. has ἀριθμῆσαι.

Verse 51. *All the (children) of my father*, כל בית אבי, “all my father’s house,” E. T. House to be taken in the sense of family. Tota familia, J. et Tr. Comp. Luke ii. 49, in the Gr. and Syr. where the διδάσκαλοι may be considered as the οἰκεῖοι—of the household—of God. Eph. ii. 19. Comp. 1 Tim. v. 8.

Verse 53. *Which were*, אשר היה, “that was,” E. T. Qui fuerunt, Vulg.

Verse 56. *Over (the) face of all the earth*, על כל פני הארץ, “over all the face of the earth,” E. T. Sam. and Syr. agree with the LXX. Comp. vv. 54, 57.

CHAPTER XLII.

1. THEN Jacob, having seen that there is a sale (of corn) in Egypt, said to his sons, Wherefore take ye your ease? 2. Behold, I have heard that there is corn in Egypt: go down thither, and buy us (some) small provision, that we may live, and not die. 3. So Joseph’s ten brethren went down to buy corn from Egypt. 4. But Benjamin the brother of Joseph he sent not with his brethren: for he said, Lest disease befall him. 5. So the sons of Israel came to purchase with those who came; for the famine was in the land of Chanaan. 6. Now Joseph was the ruler of the land: he (it was that) sold to all the people of the land. So the brethren of Joseph, having arrived, worshipped him with (their) face to the ground. 7. But Joseph, having seen his brethren, recollected

(them), and pretended to have no knowledge of them, and spake harsh things to them : and he said to them, Whence come ye ? So they said, Out of the land of Chanaan, to buy provisions. 8. For Joseph recollected his brethren, but they did not recollect him. 9. And Joseph remembered his dreams, which he had seen ; and he said to them, Ye are spies, to observe the approaches of the country ye are come. 10. But they said, Not so, lord, we thy servants have come to buy provisions. 11. We are all sons of one man : we are peaceable ; thy servants are not spies. 12. Then he said to them, Not so ; but ye have come to see the approaches of the land. 13. But they said, We thy servants are twelve brethren in (the) land of Chanaan ; and, behold, the younger (is) this day with our father : moreover the other is not. 14. Then said Joseph to them, This is what I spake to you, saying, That ye are spies. 15. Herein shall ye be made manifest ; (I swear) by the health of Pharao, ye shall not go forth hence, unless your younger brother come hither. 16. Send one of you, and fetch your brother : but ye must be led away (to prison) until that your sayings be made apparent, whether ye speak truth or not : but if not, by the health of Pharao, surely ye are spies. 17. And he put them in ward three days. 18. Moreover he said to them on the third day, Do this, and ye shall live ; for I fear God. 19. If ye are peaceable, let one brother of you be kept in the prison ; but do ye yourselves go, and

take away the purchase of your allowance of corn. 20. And bring your younger brother unto me, and your words shall be accredited; but if not, ye shall die. Therefore they did thus. 21. And each said unto his brother, Even so, for we are (involved) in sins, concerning our brother, because we overlooked the affliction of his soul, when he besought us, and we attended not to him, and therefore this affliction hath come upon us. 22. Then Ruben answering said to them, Spake I not to you, saying, Do not wrong the boy? and ye did not attend to me: and, lo! his blood is required. 23. Now they did not know that Joseph heard (them), for the interpreter was between them. 24. Then Joseph, having turned away from them, wept: and again he drew near unto them, and spake to them; and he took Symeon, and bound him before them. 25. Joseph moreover commanded to fill their vessels with corn, and to return to each their money into his sack, and to give them provision for the way: and it was (done) to them accordingly. 26. And, having laid the corn upon their asses, they departed thence. 27. But one (of them), having opened his sack to give his asses provender, where they rested, saw also the bundle of his money, and it was upon the mouth of the sack. 28. And he said to his brethren, The money hath been returned to me, and lo! this (is) in my sack. And their heart was astonished, and they were troubled, saying one to another, What (is) this (which) God hath done to us? 29. Then they

came unto Jacob their father into (the) land of Chanaan, and told him all things which had befallen them, saying, 30. The man, the lord of the country, spake harsh things unto us, and put us in ward, as men spying out the land. 31. Yet we said to him, We are peaceable, we are not spies. 32. We are twelve brethren, sons of our father: the one is not; but the little one is with our father this day in (the) land of Chanaan. 33. Then the man, the lord of the country, said to us, Hereby shall I know that ye are peaceable; leave one brother here with me; then, having taken the purchase of your house's allowance of corn, depart. 34. And bring your younger brother unto me: and I shall know that ye are not spies, but that ye are peaceable: and I will restore to you your brother, and ye shall trade in the land. 35. Moreover it came to pass in their emptying their sacks, also each man's bundle of money was in their sack: and they, and their father, saw the bundles of their money, and were afraid. 36. But Jacob their father said to them, Me have ye rendered childless: Joseph is not, Symeon is not, and will ye take Benjamin away? against me are all these things come to pass. 37. Then spake Ruben to their father, saying, Slay my two sons, if I bring him not unto thee: give him into my hand, and I will bring him back unto thee. 38. But he said, My son shall not go down with you, for his brother is dead, and he alone is left; and it will fall out that disease will come upon him in the way

which ye go, and ye will bring down mine old age with sorrow into Hades.

Omissions.

Verse 7. *Them*, מ, after "recollected."

Verse 19. *House of your*, before "prison." So Vulg. in carcere. *Houses*, at the end. σιτοδοσία, however, may imply a family, among the members of which the corn was distributed. See *Notes*, and ver. 33.

Verse 22. *Also*, before "his blood." So Vulg.

Verse 33. *Of your*, after "one." Fratrem vestrum unum, Vulg.

Verse 36. *And*, before "Symeon." So Vulg.

Insertions.

Verse 2. *Some small provision*. See *Notes*.

Verse 9. *His*, before "dreams." Not in Al. MS.

Verse 16. *Or not*, after "truth." It may be another translation of לֹא דָן. Comp. Hom. *Il.* B. 300, Εἰ ἐτέον Κάλχας μαντεύεται, ἢ καὶ οὐχί. An falsa, Vulg.

Verse 18. *For*, before "I fear," supplied by E. T. and Vulg.

Verse 20. See *Notes*.

Verse 21. *For*, after "even so." *And*, before "therefore." Not in Al. MS.

Verse 22. *To me*, after "attend." Me, Vulg.

Verse 24. *Joseph*, after "then."

Verse 27. *The bundle*, before "of his money." See ver. 35.

Verse 30. *In ward*, ἐν φυλακῇ, after "put us," caused by the way in which they render יתן. Comp. ch. xl. 3, xli. 10.

Verse 33. *Here*, after "brother," supplied by E. T.

Verse 34. *And*, before "I will." E. T. supplies "so," and Vulg. et.

Notes.

Verse 1. *A sale (of corn)*, πράσις, מִשְׁכָּר, "corn," E. T. Alimenta venderentur, Vulg. Quod fruges emerent, Jonath. Annonam, J. et Tr. Tho Complut. has πράσις σίτου. Comp. in the Heb. ver. 6, where מִשְׁכָּר is "he that sold," and ver. 19.

Take ye your ease, ῥαθυμεῖτε, Judith i. 16; Eccclus. xxxii. 12. תתראו, “look ye one upon another,” E. T. Negligitis, Vulg.

Verse 2. *(Some) small provision*, מִשָּׁם, “from thence,” E. T. That which it has to spare. Necessaria, Vulg. Comp. ch. xliii. 2.

Verse 7. *Pretended to have no knowledge of them*, ἡλλοτριούτο ἀπ’ ἐντῶν, spoke to them as to strangers. Quasi ad alienos durius loquebatur, Vulg.

Verse 9. *He had seen*, εἶδεν αὐτός, חָלַם לָהֶם, “dreamed of them,” E. T. Aliquando viderat, Vulg. Comp. ch. xl. 5, 8, xli. 11.

Verse 11. *Peaceable*, בְּנִים, “true (men),” E. T., of the right sort. Comme il faut, Fr. Pacifici, Vulg.

Verse 12. *Approaches*, יָגִיחַ, עָרוֹת, “nakedness,” E. T. Imunita, Vulg., and infirmiora in ver. 9. Aditus, Schl.

Verse 15. *Health*, חַי, “life,” E. T., implied in health. Salutem, Vulg.

Verse 19. *The purchase of your allowance of corn*, τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν, שֶׁבֶר רַעְבּוֹן בְּתֵיכֶם, “corn for the famine of your houses,” E. T. Comp. Omissions, and note on ver. 1. As σιτοδοσία is the opposite to רַעְבּוֹן, it has been thought that we should read σιτοδείας. See Neh. ix. 15; and Lev. xxvi. 26, and comp. ver. 33. It may, however, as Schleusner thinks, be a free rendering of the sense, without attending to the literal signification of each word. According to Parkhurst, שֶׁבֶר is food sold by retail, thus conveying the sense of division, or distribution, expressed in σιτοδοσία. Qu. however whether it does not rather mean that which breaks hunger, puts an end to it? So we call our first meal “breakfast.” Comp. Ps. civ. 11. The Arab. has annonam alimenti. Jonath. frumentum quod emistis pro famelicis domus vestræ. The Vulg. frumenta quæ emistis in domus vestras; and in ver. 33, cibaria domibus vestris necessaria.

Verse 20. *But if not*, εἰ δὲ μή, וְלֹא, “and ye shall not,” E. T. They may have read וְאִם לֹא.

Verse 25. *And it was (done) to them accordingly*, וַיַּעַשׂ לָהֶם כֵּן, “and thus did he unto them,” E. T. The Vulg. uses the plural, qui fecerunt ita, referring to the ministri, whom they had inserted before. See ch. xliii. 34. The Arab. has, cumque factum fuisset hoc ipsis, connecting it with the next verse.

Verse 28. *Was astonished*, ἐξέστη, literally, “went out,” יָצָא,

“went forth,” E. M. “Failed them,” E. T. *Obstupefacti*, Vulg. See Adam Clarke *ad loc.*

Verse 36. *Against me*, ἐπ’ ἐμέ. Comp. Demosth. *de Pace*, v.: ταῦτα γὰρ πάντ’ ἐφ’ ἑαυτοὺς ἡγοῦντο εἶναι.

Verse 37. *Their father*, יַצְחָק, “his father,” E. T. Al. MS. has αὐτοῦ.

CHAPTER XLIII.

1. Now the famine prevailed in the land. 2. Moreover it came to pass when they had made an end of eating the corn which they had brought out of Egypt, their father also said to them, Having gone again, buy us (some) small provision. 3. But Judas spake unto him, saying, With a protestation did the man, the lord of the land, protest unto us, saying, Ye shall not see my face, if your younger brother be not with you. 4. If therefore indeed thou send our brother with us, we will go down and will buy thee provisions. 5. But if thou send not our brother with us, we will not go: for the man spake to us, saying, Ye shall not see my face, if your younger brother be not with you. 6. Then said Israel, Wherefore did ye do me evil, telling the man that ye have a brother? 7. So they said, Demanding the man demanded of us even our lineage, saying, Doth your father yet live? and, have ye a brother? and we told him according to this (his) demand: did we know that he would say to us, Bring your brother? 8. Then said Judas unto Israel his father, Send the boy with me; and, having arisen, we will go, that we may live and not die,

both we, and thou, and our family. 9. Moreover I undertake for him: require thou him of my hand; if I bring him not unto thee, and place him before thee, I will be as one that has transgressed against thee all the days (of my life). 10. For if we had not lingered, already we should have returned twice. 11. Then said Israel their father to them, If thus it is, do this: take of the fruits of the land in your vessels, and carry down to the man gifts of the resin, and of the honey; incense also, and ladanum, and terebinth (nuts), and almonds. 12. And take the money double in your hands, and the money which was returned in your sacks take back with you, lest perhaps it is an error. 13. And take your brother, and, having arisen, go down unto the man. 14. And may my God grant you favour in the sight of the man, and may he send back your one brother (who is there), and Benjamin: for I indeed, as I am bereaved of (my) children, am bereaved. 15. So the men, having taken these gifts, and the double money, took in their hands Benjamin also; and, having arisen, they went down into Egypt, and stood before Joseph. 16. Then Joseph saw them, and Benjamin his brother by the same mother, and said to him who was over his house, Bring in the men into the house, and slay victims, and make ready; for with me shall the men eat bread at noon. 17. So the man did as Joseph said, and brought in the men into Joseph's house. 18. But the men, seeing that they were brought in into Joseph's

house, said, Because of the money which was returned in our sacks at the first, we are brought in, that (he) may accuse us falsely, and set upon us, to take us to be slaves, and our asses. 19. Therefore, having approached the man who (was) over Joseph's house, they spake to him in the porch of the house— 20. Saying, We beseech (thee), lord, we came down at the first to buy provisions. 21. But it came to pass, when we came to halt for the night, and opened our sacks, even this money (which had belonged to) each (of us was) in his sack: our money in (its) weight we have brought back now in our hands. 22. And other money we have brought with us to buy provisions: we know not who put the money into our sacks. 23. But he said to them, Peace be with you; fear not; your God and the God of your fathers hath given you treasures in your sacks: I am also in possession of your sterling money. And he brought Symeon forth unto them. 24. And he fetched water to wash their feet, and gave provender to their asses. 25. Then they made ready the gifts against Joseph's coming at noon; for they had heard that he would dine there. 26. So Joseph entered into the house; and they brought before him the gifts which they had in their hands, into the house, and worshipped him upon their face upon the ground. 27. Then he asked them, How fare ye? and he said to them, Is your father in health, the old man of whom ye spake? doth he still live? 28. Then said they, Thy servant our father is in health; he

still liveth. And he said, Blessed of God be that man. And, having bowed down, they worshipped him. 29. Then Joseph, having looked up with his eyes, saw Benjamin his brother by the same mother; and he said, (Is) this your younger brother, of whom ye spake, that ye would bring (him) unto me? And he said, God pity thee, (my) child! 30. Then was Joseph troubled, for his bowels were drawn together towards his brother; and he sought to weep; therefore having entered into the private chamber, he wept there. 31. And, having washed (his) face, (and) gone forth, he put a force upon himself; and he said, Set bread before (me). 32. And they set (it) before him alone, and before them by themselves, and before the Egyptians who dined with him by themselves: for the Egyptians could not eat bread with the Hebrews; for it is an abomination to the Egyptians. 33. So they sat over against him, the first-born according to his birthright, and the younger according to his youth; therefore the men were astonished, (and expressed it) each unto his brother. 34. Then they bare portions from him unto them; but the portion of Benjamin was rendered great above the portions of all, fivefold in comparison with theirs; so they drank, and indulged with him in wine.

Omissions.

Verse 6. *Yet*, עַיִן, before "a brother."

Verse 7. *The tenor of*, פִּי, after "according to," literally "the mouth of," E. M.

Verse 11. *Now*, נֵעַן, before "this do." Comp. ch. xxvii. 37. So Vulg.

Verse 24. *And the man brought the men into Joseph's house, at the beginning.* See ver. 17.

Insertions.

Verse 3. *The lord of the land*, after "the man," not in Al. MS. Comp. ch. xlii. 30, 33. *Younger*, before "brother." See ch. xlii. 15, 20, 34. *Be*, before "with you," supplied by E. T. Nisi fratrem vestrum minimum adduxeritis, Vulg.

Verse 4. *Therefore indeed*, μὲν οὖν, after "if." Ergo, Vulg.

Verse 5. *Our brother with us*, after "not." E. T. supplies "him." See ver. 4. *Saying*, after "to us." The Vulg. has ut sc̃po diximus. *Younger* and *be*, as ver. 3. Absque fratre vestro minimo, Vulg.

Verse 7. *To us*, after "say." *And*, before "have ye." Not in Al. MS.

Verse 11. *Also*, τε, after "incense." Not in Al. MS. Bos. *Prol.* Part 3, says that it should be θυμιάματα, aromata, נִכְחַת, "spices," E. T. See ch. xxxvii. 25.

Verse 16. *His brother by the same mother*, after "Benjamin." See ver. 29.

Bread, after "eat."

Verse 23. *To them*, after "said." Respondit, Vulg. *Sterling*, εἰδοκιμοῦν, before "money." Comp. ch. xxiii. 16. Probatam, Vulg.

Verse 26. *Upon their face*, before "upon the ground." Proni, Vulg. Comp. ch. xlii. 6.

Verse 28. *And he said, Blessed of God (be) that man*, after "liveth." It occurs in the Samaritan. *Him*, at the end, not in Al. MS. See August. *Locut. de Gen.*

Verse 29. *That ye would bring (him)*, ἀγαγεῖν.

Notes.

Verse 8. *Family*, ἀποσκευή, הָט, "little ones," E. T. It may, however, include the women. See Exod. xii. 37; Num. xxxii. 16; and comp. Num. xxxi. 17, 18; Exod. x. 24; Num. xvi. 27; where they distinguish it both from τέκνα and γυναῖκες.

Verse 11. *Fruits*, καρπῶν, זֶמַר, "best fruits," E. T., deriving it from זָמַר, to sing—fit to be celebrated in song, ἀοιδμοι, de-

cantati, and perhaps תשורה, 1 Sam. ix. 7, has a similar meaning. Mazoch. p. 149. Comp. Ezekiel xxvii. 25, ap. Simon. Lex. in voc. זמרה. The Vulg. and Arab. have simply “fruits,” from זמר, in its signification of cutting off, or gathering, from the tree.

Terebinth (nuts), τερέβινθον, בטנים, “nuts,” E. T. The fruit of the pistacia terebinthus, or perhaps of the pistacia vera, common in Syria: the latter is larger and of better flavour. Terebinthi, Vulg. Josephus. Jonath. has “nut oil.”

Verse 13. *Go down*, שובו, “go again,” E. T. Comp. vv. 4, 15. Ite, Vulg.

Verse 14. *My God*, אל שרי, “God Almighty.” Comp. ch. xvii. 1, xxviii. 3, xxxv. 11. Deus meus omnipotens, Vulg. One, אחר, “other,” E. T., for which they read אחר. Comp. 1 Kings vii. 8; Ps. cviii. 13. LXX.

Verse 16. *Slay victims*, טבח טבח, “slay,” E. T. “Kill a killing,” E. M. Occide victimas, Vulg. Θῦμα may be either σφάγιον or ἱερεῖον, not necessarily the latter. Comp. Prov. ix. 2; 1 Sam. xxv. 11; 1 Kings xix. 21; Matt. xxii. 4; Luke xv. 23; John x. 10. And Mazochius observes that even ἱερεῖον is in the *Odyssey* applied to the animals slaughtered for the suitors’ feast. I suppose the passages to which he refers are B. 56, and P. 180, where the verb is used, not the noun.

Verse 18. *Accuse us falsely*, συκοφαντῆσαι. Luke iii. 14, xix. 8. התגלל עלינו, “seek occasion against us,” E. T. “Roll himself upon us, Job xxx. 14,” E. M. Devolvat in nos calumniam, Vulg.

Verse 20. *We beseech (thee)*, δέομεθα, בי, “O,” E. T. Oramus, Vulg. So Jonath. here, and in ch. xliv. 18. Comp. Exod. iv. 10, 13; Judges vi. 13.

Verse 25. *That he would*, μέλλει, יאכלו לחם, “that they should,” E. T. Their preparation of the gifts would depend upon their expectation that *Joseph* would be present at the meal.

Verse 30. *Were drawn together*, συνεστρέφετο, נכמרו, “did yearn,” E. T. Jonath. has רחשן, which may mean “crept like a worm,” or, “were knotted together like worms.” רחישתא, in ch. xxii. 13, is interpreted “perplexitas.” Onk. has אנתגולל, convolvebantur, and such is probably the meaning of the Heb. כמר. See Parkh. who cites Virg. “camuris cornibus,” which Macrobius explains by “in se redeuntibus.” Comp. 1 Kings iii. 26; Hos. xi. 8. “To yearn: to feel great internal uneasiness,” Johnson.

Verse 34. *Then they bare portions from him unto them*, ἤραν δὲ μερίδας παρ' αὐτοῦ πρὸς ἑαυτούς, which sounds as if they went to fetch them from Joseph's table. Al. MS. however has αὐτούς, and then the sense will be—they, indefinitely, like the French "on"—the servants namely—carried the portions to them, answering to the Heb. וַיִּשְׁלַח, "and he took and sent," E. T. The Vulg. has sumptis partibus quas ab eo acceperant. Perhaps connecting וַיִּשְׁלַח with וַיִּשְׁלַח in the preceding verse.

CHAPTER XLIV.

1. AND Joseph charged him that was over his house, saying, Fill ye the sacks of the men with provisions, as much as they may be able to carry, and put the money of each (of them) into the mouth of the sack. 2. And put my silver cup into the sack of the younger, and the price of his corn. It was done therefore according to the word of Joseph, as he said. 3. Then morning dawned, and the men were sent away, they, and their asses. 4. Now when they had gone out of the city, they were not got far off, when Joseph said to him (that was) over his house, Having arisen, pursue after the men; and thou shalt overtake them, and shalt say unto them, Wherefore (is it) that ye have repayed evil for good? 5. Why have ye stolen my silver cup? is it not that in which my lord drinketh? moreover he himself divineth by divination therein: ye have brought to an evil completion the things which ye have done. 6. He therefore, having found them, spake to them according to these words. 7. But they said to him, Wherefore does the lord

(whom you mention) speak according to these words? far be it from thy servants to do according to this saying. 8. If the very money which we found in our sacks we brought back unto thee out of (the) land of Chanaan, how should we steal silver or gold out of the house of thy lord? 9. With whomsoever of thy servants thou findest the cup, let him die; and we also will be slaves to our lord. 10. So he said, Even now as ye say, so shall it be: with whomsoever the cup shall be found, he shall be my slave; but ye shall be clear. 11. And they hasted, and took down each his sack to the ground, and opened each his sack. 12. Then he searched, beginning from the elder, until he came unto the younger: and he found the cup in Benjamin's sack. 13. And they rent their garments, and set each his sack upon his ass, and returned to the city. 14. Judas moreover went in, and his brethren, unto Joseph, he being still there, and fell before him on the ground. 15. Then Joseph said to them, Wherefore have ye done this thing? know ye not that the man (who is) such as I (am) would divine by divination? 16. Whereupon Judas said, What shall we reply to (our) lord, or what shall we speak, or how may we be justified? God hath indeed found out the unrighteousness of thy servants: lo! we are servants to our lord, both we, and he with whom the cup is found. 17. But Joseph said, Be it far from me to do this thing: the man with whom the cup is found, he shall be my servant;

but ye may depart in safety unto your father. 18. Then Judas, drawing nearer unto him, said, I beseech (thee), lord; let thy servant speak a word before thee, and be not angry with thy servant, for thou art next after Pharaoh. 19. Lord, thou didst ask thy servants, saying, Have ye a father or a brother? 20. And we said to (our) lord, We have an aged father, and he (hath) a child of (his) old age younger (than we are), and his brother is dead, and he alone is left of his mother, and his father loveth him. 21. Then saidest thou to thy servants, Bring him down unto me, and I will take care of him. 22. And we said to (our) lord, The child will not be able to leave his father; for if he leave his father, he will die. 23. But thou saidest to thy servants, If your younger brother come not down with you, ye shall no more see my face. 24. It came to pass therefore when we came up unto thy servant our father, we related unto him the words of our lord. 25. Moreover our father said, Go again, and buy us (some) small provision. 26. But we said, We shall not be able to go down; if however our younger brother goeth down with us, we will go down: for we shall not be able to see the face of the man, our younger brother not being with us. 27. Then thy servant our father said unto us, You know that (my) wife bare me two (children). 28. And the one went out from me, and ye said, Surely he is devoured by wild beasts, and I have not seen him until now. 29. If therefore ye take this also

away from my face, and sickness come upon him by the way, ye will even bring down mine old age with sorrow into Hades. 30. Now therefore if I go in unto thy servant, that is, our father, and the child be not with us, seeing that his life is dependent upon the life of this (child); 31. It shall even be when he seeth the child not with us, he will die, and thy servants shall bring down the old age of thy servant, that is, our father, with sorrow into Hades. 32. For thy servant hath received the child in trust from (my) father, saying, If I bring him not unto thee, and place him before thee, I will be (as one) that hath transgressed against (my) father all the days (of my life). 33. Now therefore I will remain a servant with thee in place of the child, a domestic servant of (my) lord; but let the child go up with his brethren. 34. For how shall I go up unto (my) father, the child being not with us? that I may not see the evils, which shall overtake my father.

Omissions.

Verse 1. *His*, before "sack." Al. MS. has αὐτοῦ. In summite sacci, Vulg.

Verse 2. The repetition of *cup*.

Verse 19. See *Notes*.

Verse 27. *My*, before "wife." Comp. ver. 32.

Verse 32. *My*, before "father" twice.

Verse 33. *I pray thee*, Ⲛⲓ, after "therefore."

Insertions.

Verse 5. *Why have ye stolen my silver cup?* at the beginning. The Syr. has, et furati estis hunc scyphum, and the Vulg. scyphus

quem furati estis. The sense appears imperfect without some such addition.

Verse 9. *The cup*, after “thou findest,” and in verse 10 after “whomsoever,” added for the same reason as in ver. 5, to make the sense more clear.

Verse 13. *His sack*, before “upon his ass.” The expression לַעֲמֹס־עַל seems to require the introduction of a noun, to be governed by the verb. The Arabic follows the LXX.

Verse 16. *Indeed*, δέ, before “found out.”

Verse 26. *However*, ἀλλά, after “if.”

Verse 29. *By the way*, after “upon him.” See ch. xlii. 38. In via, Vulg.

Verse 30. *That is*, before “our father,” and in verse 31.

Verse 31. *With us*, after “not,” supplied by E. T. and Vulg.

Verse 32. *And place him before thee*, before “I will be.” From ch. xliii. 9.

Notes.

Verse 2. *It was done therefore*, וַיַּעַשׂ, “and he did,” E. T. Factumquo est ita, Vulg. The steward probably had assistants.

Verse 9. *With whomsoever—thou findest*, אֲשֶׁר יִמְצָא אֹתוֹ, “with whomsoever it be found,” E. T. Al. MS. has εὕρεθῇ. See ver. 10.

Our lord, אֲדֹנִי, “my lord,” E. T., and in ver. 24

Verse 12. *He found the cup*, וַיִּמְצָא הַגִּבִּיעַ, “and the cup was found,” E. T. Comp. ver. 9. Invenit scyphum, Vulg.

Verse 19. *Lord, thou didst—thy servants*, אֲדֹנִי שָׁאַל אֶת עֲבָדָיו, “My lord asked his servants,” E. T. The Vulg. connects dominus meus with ver. 18, and goes on, interrogasti prius servos tuos.

Verse 21. *And I will take care of him*, καὶ ἐπιμελοῦμαι αὐτοῦ, וְאַשִׁימָה עֵינֵי עָלָיו, “that I may set mine eyes upon him,” E. T. Implying watchfulness, and therefore care. The Arab. has ponam curam meam? Jonath. I will set mine eyes upon him for good. The Hieros. misereatur oculus meus super eum. All taking it for something more than the mere act of beholding. Judah might hope that such a promise, once made, would not be retracted, and might be serviceable to Benjamin in his present danger.

Verse 24. *Our lord*, אֲדֹנִי, “my lord,” E. T. See ver. 9. Al. MS. omits ἡμῶν.

Verse 28. *Ye said*, אָמַר, “I said,” E. T. Dixistis, Vulg. They

did not say it in words, but affirmed as much by the blood-stained garment which they brought to Jacob.

Verse 30. *Is dependent upon*, ἐκκρέματαί ἐκ. Comp. Judith viii. 24, קשורה ב, “is bound up in,” E. T. Comp. 1 Sam. xviii. 1. Pendeat, Vulg.

Verse 33. *I will remain a servant with thee*, παραμενῶ σοι παῖς, ישב נא עבדך, “let thy servant abide,” E. T. Manebo itaque servus tuus pro puero in ministerio domini mei, Vulg.

Verse 34. *With us*, איתי, “with me,” E. T.

CHAPTER XLV.

1. AND Joseph was not able to refrain himself (among) all that stood by him, but said, Send all forth from me: and no one stood by Joseph, when he made himself known to his brethren. 2. And he uttered a voice with weeping; so all the Egyptians heard, and it became audible unto the house of Pharaoh. 3. Then Joseph said unto his brethren, I am Joseph; doth my father still live? and his brethren were not able to answer him, for they were confounded. 4. So Joseph said unto his brethren, Come near unto me; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. 5. Now therefore be not grieved, nor let it appear shocking unto you, that ye sold me hither; seeing that for life God sent me before you. 6. For this second year (there is) famine over the land, and (there are) yet five years remaining, in which there is not ploughing, nor harvest. 7. For God sent me before you, to reserve to you a remnant upon the earth, and to sustain your large residue. 8. Now

therefore (it is) not you (that) have sent me hither, but God: and he hath made me as a father to Pharaoh, and lord of all his house, and ruler of all (the) land of Egypt. 9. Therefore, having made haste, go ye up unto my father, and say to him—These things saith thy son Joseph; God hath made me lord of all (the) land of Egypt: come down therefore unto me, and tarry not. 10. And thou shalt dwell in the land of Gesem of Arabia, and shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thine oxen, and whatsoever things are thine. 11. And I will nourish thee there; for yet five years (there will be) famine; lest thou be worn out, thou, and thy sons, and all thy possessions. 12. Lo! your eyes see, and the eyes of Benjamin my brother, that (it is) my mouth which speaketh unto you. 13. Report therefore to my father all my glory that (is) in Egypt, and whatsoever things ye have seen; and, having made haste, bring down my father hither. 14. And having fallen upon the neck of Benjamin his brother, he wept over him; and Benjamin wept upon his neck. 15. And, having kissed all his brethren, he wept over them; and afterwards his brethren spake unto him. 16. And the rumour was transmitted unto the house of Pharaoh, (by some who went,) saying, The brethren of Joseph are come: wherefore Pharaoh was glad, and his household. 17. Then said Pharaoh unto Joseph, Say to your brethren, This do; load your beasts of burthen, and depart unto the land of Chanaan.

18. And having taken up your father, and your goods, come unto me : and I will give you of all the good things of Egypt, and ye shall eat the marrow of the land. 19. Do thou therefore give these orders— (You are directed) to take to yourselves wains from the land of Egypt for your children and your women ; and, having taken up your father, come (again). 20. And spare not with (your) eyes your furniture ; for all the good things of Egypt shall be yours. 21. So the sons of Israel did thus ; Joseph moreover gave them wains according to the (words) spoken by Pharaoh the king, and gave them provision for the way. 22. And to all he gave two garments ; but to Benjamin he gave three hundred pieces of gold, and five changing garments. 23. And to his father he sent according to the same proportion, and ten asses carrying (some) of all the good things of Egypt, and ten she-mules carrying bread for his father on the journey. 24. So he dismissed his brethren, and they went : and he said to them, Be not angry in the way. 25. And they went up out of Egypt, and came to the land of Chanaan, unto Jacob their father : 26. And they told him, saying, That thy son Joseph is alive, and he ruleth all (the) land of Egypt : and Jacob was confused in mind, for he believed them not. 27. Then they repeated to him all the things that had been spoken by Joseph, whatsoever he had said to them : when therefore he had seen the wains, which Joseph had sent, in order to take him up, the spirit of

Jacob their father revived. 28. Moreover Israel said, It is to me a great thing, if my son Joseph still live: having gone (thither), I will see him before I die.

Omissions.

Verso 3. *At his presence*, at the end. So the Vulg.

Verso 4. *I pray you.*

Verso 17. *Get you*, באו, or perhaps "go," לכו. The Vulg. has ite in terram Chanaan.

Verso 19. *Do*, עשו. See *Notes*.

Verso 20. *Your*, before "eyes." It is in Al. MS.

Verso 23. *Corn and*, before "bread," *and meat*, after it. The latter is omitted by the Vulg.

Verso 26. "Yet," עתה, before "alive." ὅτι there represents כי, which follows. So Vulg. See vor. 28, ch. xlv. 30.

Insertions.

Verso 2. *All*, after "so." Omnis domus, Vulg.

Verso 3. *Am*, after "I," supplied by E. T. and Vulg. So in ver. 4.

Verso 6. *Remaining*, λοιπά, after "years." Restant, Vulg. Is, ἐστίν, Al. MS. ἐσται, before "not." E. T. supplies "there shall —he."

Verso 9. *Therefore*, after "down." *And*, before "tarry."

Verso 10. *Of Arabia*, after "Gesem." Either so called from its easterly situation, as being near the Arabian gulph, or because it was at the apex of the delta, in a region called the Arabian nome, from the Cushite shepherds who had occupied it. Some think it was near On, or Heliopolis. It is just possible that some scribe who had been reading of Geshem the Arabian, in Neh. ii. 19, may have written the word in the margin, from whence it has crept into the text. It occurs again ch. xlv. 34.

Verso 14. *Over him*, after "wept." Comp. Luke xix. 41; 2 Kings xiii. 14; ver. 15.

Verso 21. *The king*, after "Pharao." See ch. xl. 1.

Verso 23. *And*, before "ton asses." Addens et, Vulg.

Verso 26. *Thy son*, before "Joseph." Filius tuus, Vulg. Comp. ver. 28.

Verse 28. *It is to me*, before “a great thing.” *If*, after it. E. T. supplies “it is.” Sufficit mihi si, Vulg. Jonath. and Hieros. have—a thing beyond my expectation.

Notes.

Verse 2. *It became audible unto*, before “the house,” וישמע בית, “and the house heard,” E. T. Comp. ver. 16. The Syr. has אשתמע.

Verse 5. *Nor let it appear shocking unto you*, μὴ δὲ σκληρόν ὑμῖν φανήτω, ואל יחר בעיניכם, “nor angry with yourselves,” E. T. “Neither let there be anger in your eyes,” E. M. Comp. ch. xxi. 11, xxxi. 35. Neque vobis durum esse videatur, Vulg. Let it not be displeasing in your eyes, Syr. Ne durum sit vobis, Arab.

Verse 7. *To reserve to you a remnant upon the earth*, ὑπολείπεσθαι ὑμῖν κατάλειμμα. I take the verb to be in the middle voice. Comp. ch. xxvii. 36. לשום לכם שארית, “to preserve you a posterity,” E. T. “To put for you a remnant,” E. M. The Vulg. has, ut reservemini, and the Italic ap. Augustine, *Qu. super Gen.* 148, had, remanere vestrum reliquias, following the reading of Al. MS. ὑμῶν for ὑμῖν, bringing out a sense by which St Augustine was perplexed. Mazochius approves of it, moved probably by the authority of the Vulgate. See 2 Sam. xiv. 7.

And to sustain your large residue, καὶ ἔκθρεψαι ὑμῶν κατάλειψιν μεγάλην, ולחיות לכם לפליטה גדלה, “and to save your lives by a great deliverance,” E. T. Et escas ad vivendum habere possitis, Vulg. Very loosely, but inclining to the LXX. The Ital. ap. August. *ibid.* had, et enutrire vestrum reliquias. Comp. Zech. x. 9; Exod. x. 5; 1 Chron. iv. 43; Isai. iv. 2.

Verse 11. *Be worn out*, ἐκτριβῆς, תורש, “come to poverty,” E. T. Pereas, Vulg. They have taken it as the Niphal of ירש, we as the Huphal of רש. Jun. et Trem. blends both. Paupertate consumaris, comp. Prov. xx. 13. Gesenius derives it from ירש, giving it the sense of being deprived of possessions. But that, though it might be applied to Jacob and his children, could hardly be so to his possessions themselves, mentioned at the end of the verse.

Verse 16. *Household*, θεραπεία, עבדי, “servants,” E. T. Comp. Matt. xxiv. 45; Luke xii. 42; Heb. iii. 5.

Verse 18. *Having taken up*, קָחוּ, "take," E. T. On the wagons sent for that purpose. Al. MS. has παραλαβόντες. Toldito, Vulg. Comp. ver. 19, where the Heb. is נִשְׂאָתָם. Ch. xlv. 5, xlviii. 1. *Goods*, ὑπάρχοντα, בֵּית, "households," E. T. See Esth. viii. 1, 2, 7; from ver. 20, however, it appears more probable that the meaning is "the members of your families."

Marrow, חֶלֶב, "fat," E. T. Medullam, Vulg.

Verse 19. *Do thou therefore give these orders*, σὺ δὲ ἐντειλαὶ ταῦτα, וְאַתָּה צוֹיָתָה זֹאת עֲשֵׂה, "now thou art commanded, this do ye," E. T. Comp. ver. 17. Præcipe etiam ut, Vulg. וְאַתָּה מְפַקֵּד, Onk. Tu autem Joseph præfectus es in gloriam patris tui, propterea dicito fratribus tuis, Jonath., who seems to aim at giving both senses.

To yourselves, αὐτοῖς, which seems to stand for ἑαυτοῖς, לָכֵן, "you," E. T.

Verse 20. *Spare*, φείσῃσθε, "let not your eye spare," E. M. Look not grudgingly or repiningly upon such of your chattels as you leave behind. See Adam Clarke's note.

Verse 22. *Two garments*, δισσὰς στολὰς, חֲלָפוֹת שְׁלֵמֹת, "changes of raiment," E. T. Binas stolas, Vulg. I suppose if they had two each, Benjamin had ten. Comp. ch. xliii. 34.

Pieces of gold, כֶּסֶף, "silver," E. T. See ch. xxxvii. 28.

Verse 24. *Be not angry*, תִּרְגֹּז, "fall not out," E. T. Irascamini, Vulg. Jonath. has, do not dispute about your having sold me, lest they who go along the way be angry. Comp. ver. 5, and see Psalm iv. 5; Eph. iv. 26; Exod. xv. 14.

Verse 26. *Was confused in mind*, ἐξέστη τῇ διανοίᾳ. See Acts ii. 12. יָפַג לִבִּי, "his heart fainted—Jacob's," E. T. Al. MS. has ἡ διάνοια. See ch. xlii. 28. Comp. Luke xxiv. 41.

CHAPTER XLVI.

1. THEN Israel, having removed, he and all that (was) his, came to the well of the oath, and sacrificed a sacrifice to the God of his father Isaac. 2. Moreover God spake to Israel in a vision of the night, saying, Jacob, Jacob: so he said, What is it? 3. Then

he saith to him, I am the God of thy fathers: fear not to go down into Egypt; for I will make thee there into a great nation. 4. And I will go down with thee into Egypt, and I will bring thee up at last; and Joseph shall lay his hands upon thine eyes. 5. So Jacob arose from the well of the oath; and the sons of Israel took up their father, and (their) young families, and their wives, upon the wains, which Joseph had sent to carry him. 6. And having taken up their goods, and all the possession which they possessed in (the) land of Chanaan, they came into Egypt; Jacob, and all his seed with him: 7. Sons, and sons of his sons with him; daughters, and daughters of his daughters: and he brought all his seed into Egypt. 8. Now these (are) the names of the sons of Israel who entered into Egypt with Jacob their father. Jacob, and his sons. Jacob's first-born, Ruben. 9. Now Ruben's sons (were) Enoch, and Phallos, Asron, and Charmi. 10. Also Symeon's sons, Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, son of the Chananitish woman. 11. Also Levi's sons; Gerson, Kath, and Merari. 12. Also Judas's sons; Er, and Aunan, and Selom, and Phares, and Zara; moreover Er died, and Aunan (also) in (the) land of Chanaan. Also (the) sons of Phares were Esron and Jemuel. 13. Also Issachar's sons; Thola, and Phua, and Asum, and Sambran. 14. Also Zabulon's sons; Sered, and Allon, and Achoel. 15. These (are) Lea's sons, whom she bare to Jacob in

Mesopotamia of Syria, and Dina his daughter : all the souls, sons and daughters, thirty-three. 16. Also Gad's sons ; Saphon, and Aggis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Arcëlis. 17. Also Aser's sons ; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. Also Baria's sons ; Chobor, and Melchiel. 18. These (are the) sons of Zelpha, whom Laban gave to Lea his daughter, who bare these to Jacob, sixteen souls. 19. Also (the) sons of Rachel, Jacob's wife ; Joseph, and Benjamin. 20. Sons also were born to Joseph in (the) land of Egypt, whom Aseneth daughter of Petephres, priest of Heliopolis, bare to him : (she bare) Manasse, and Ephraim. Sons also were born to Manasse, whom the Syrian concubine bare to him : (she bare) Machir : Machir also begat Galaad. Moreover (the) sons of Ephraim, brother of Manasse ; Sutalaam, and Taam. Also (the) sons of Sutalaam, Edom. 21. Also Benjamin's sons ; Bala, and Bochor, and Asbel. Moreover (the) sons of Bala were Gera, and Noeman, and Anchis, and Rhos, and Mamphim. Moreover Gera begat Arad. 22. These (are the) sons of Rachel, whom she bare to Jacob ; all the souls, eighteen. 23. Also Dan's sons ; Asom. 24. And Nephthali's sons ; Asiel, and Goni, and Issaar, and Sollem. 25. These (are the) sons of Balla, whom Laban gave to his daughter Rachel, who bare these to Jacob : all the souls, seven. 26. So all the souls that entered with Jacob into Egypt, they who issued from his loins, besides the wives of Jacob's

sons, all the souls (were) sixty-six. 27. Moreover (the) sons of Joseph, who were born to him in (the) land (of) Egypt, (were) nine souls: all the souls of Jacob's house that entered with Jacob into Egypt (were) seventy-five souls. 28. But Judas he sent before him unto Joseph, to meet him at (the) city of Heroes, (as he drew near) to (the) land of Rhameses. 29. So Joseph, having yoked his chariots, went up to meet Israel his father at (the) city of Heroes; and, having come in sight of him, he fell upon his neck, and wept with an abundant weeping. 30. And Israel said unto Joseph, I shall die (contentedly) from this moment, since I have seen thy face: for thou art still alive. 31. Then Joseph said unto his brethren, Having gone up, I will make an announcement to Pharaoh, and will say to him, My brethren, and the house of my father, which were in (the) land of Chanaan, are come unto me. 32. Now the men are shepherds: for they have been men in the habit of feeding cattle, and they have brought (with them) the cattle, and the oxen, and all that (is) theirs. 33. When therefore Pharaoh shall call you, and shall say to you, What is your occupation? 34. Ye shall say, Men in the habit of feeding cattle are we thy servants from childhood until now, both we, and our fathers: that ye may dwell in (the) land of Gesem of Arabia; for every shepherd of sheep is an abomination to (the) Egyptians.

Omissions.

Verse 3. *God*, before “the God.” The Vulg. has *fortissimus*.

Verse 5. *Jacob*, before “their father.” The Vulg. has *cum*.

Verse 7. *His*, at the beginning, and before “daughters.” The Vulg. omits *eius* after *filix*.

With him, before “into Egypt.”

Vorse 21. *And Huppim*, after “Mamphim,” substituting *and Gera* *begat*.

Verse 28. *And they came*, before “into the land.”

Verse 29. *On his neck*, after “wept.” See *Notes*.

Verse 31. *And unto his father's house*, after “his brethren.”

Verse 33. *It shall come to pass*, הָיָה, at the beginning.

Verse 34. *That*, וְ, at the beginning. The Vulg. has, *cumquo vocaverit vos—respondetis*.

Insertions.

Verse 3. *To him*, after “saith.” Illi, Vulg. *Am*, before “the God.” E. T. supplies “am,” the Vulg. *sum*.

Vorse 4. *And*, at the beginning.

Vorse 8. *With Jacob their father*, after “Egypt,” not in Al. MS.

Verse 20. *Sons also were born to Manasse, whom his Syrian concubine bare to him, (she bare) Machir; Machir also begat Galaad. Moreover (the) sons of Ephraim, brother of Manasse, Sutalaam and Taam. Also (the) sons of Sutalaam: Edom*, after “Ephraim.” See Num. xxvi. 33, LXX.; 1 Chron. vii. 14. These five added to the seventy in ver. 27 make seventy-five, the number mentioned by St Stephen, Acts vii. 14. It does not however account for the statement in the LXX. ver. 27, that Joseph's sons were nine. Perhaps Ashriel and Zelophehad, 1 Chron. vii. 14, 15, should have been included. See Adam Clarke.

Verse 21. *Moreover the sons of Bala*, after “Asbel.” They may have thus attempted to diminish the difficulty of supposing that Benjamin had so large a family when he went down into Egypt.

Moreover Gera begat, before “Arad.” It seems indeed, from 1 Chron. viii. 1—5, that Benjamin had but five sons, and that Gera was his grandson. See also Num. xxvi. 44.

Verse 22. *The*, before "souls." E. T. has it, and so in vv. 25, 26, sub fin. Not in Al. MS.

Verse 26. *So*, δέ, at the beginning.

Verse 27. (*The*) *land* (of), before "Egypt." In terra, Vulg. *With Jacob*, after "entered." ver. 26. Not in Al. MS.

Five souls, after "seventy." Comp. ver. 20 Augustine, *Quæst.* 152, 173, thinks it probable that they had some mystical reason for adopting this number, "propter aliquam mysticam significationem quadam velut prophetica libertate hunc numerum complere voluerunt." He suggests also that it may include such as were born during Joseph's lifetime, "introitus ejus accipiendus est quamdiu vixit Joseph, per quem factum est ut intraret." See also *De Civ. Dei*, xvi. 40. This, however, supposing the other Patriarchal families to have gone on increasing at the same rate, would give a much greater number. Comp. Jer. *Trad. Hebr.* 46. In Deut. x. 22, the Vat. MS. has 70, the Alex. 75. Lightfoot thinks that they changed the number for fear of giving offence to the Gentiles, the Jews having been wont to say that these 70 souls were equal in value to the 70 nations (see Jonath. Gen. 10) which they have made 72. Comp. Deut. xxxii. 8.

Verse 33. *Is*, after "what." Not in Al. MS. Supplied by E. T. and Vulg.

Verse 34. *Of Arabia*, after "Gesem." See ch. xlv. 10. *Is*, before "an abomination," so E. T.

Notes.

Verse 1. *The well of the oath*. Puteum juramenti, Vulg. See ch. xxi. 31, 33, xxviii. 10.

A sacrifice, θυσίαν, זבחים, "sacrifices," E. T. The Syr. has it in the singular.

Verse 2. *What is it?* See ch. xxxi. 11. Josephus, *Ant.* ii. 7, 3, has τίς ἐστίν; See Acts ix. 5.

Verse 4. *At last*, εἰς τέλος, גַּם עֲלֶה, "surely," E. T., supposed to be expressed by the repetition of the verb. Jun. et Trem. has, "similiter ascendendo tecum." Revertentem, Vulg. LXX. εἰς τέλος de suo addidisse videntur, Schl. Perhaps they meant "completely"—"consummately," pretty nearly as E. T.

Verse 5. *Joseph*, פֶּרְעָה, Pharaoh. He carried out the directions of the king. See ch. xlv. 21, 27.

Verse 7. *Of his daughters*, בָּנָיו, of his sons. So Al. MS. *υἱῶν*.

Verse 13. *Asum*, יוֹב, "Job," E. T. The Sam. has יֵשׁוֹב, Jesob, and the Syr. אַיִיב. In 1 Chron. vii. 1, the Heb. has יֵשׁוֹב, Jashub. Comp. Num. xxvi. 20. The mem may have been obtained from an ill-written beth. Al. MS. has Ἰασούφ.

Verse 14. *Achoel*, יַחֲלֵל, Jahleel. Al. MS. has Ἀλοήλ, and in Num. xxvi. 22, it is written Ἀλλήλ. In one case the ḥ seems to have been overlooked, in the other the I give these two cases, as showing the curious variations which occur in the proper names, without undertaking to notice all of them.

Verse 26. *They who issued from his loins*, literally, "thighs," οἱ ἐξελθόντες ἐκ τῶν μηρῶν αὐτοῦ, יִצְאֵי יָרֵכוֹ, see E. M. In other places they have ὀσφύς. E. T. has "which came out of his loins," namely, "the souls," and so the Vulg. quæ egressæ sunt. See the remarks of St Augustine on this expression in his 157th Epistle.

Verse 28. *To meet him at the city of Heroes*, or Heroöpolis, לַהֲוֹרֶת לִפְנֵינוּ נִשְׁנֶה, "to direct his face unto Goshen." Perhaps they read לַקִּרְרֶת, Schl. See ver. 29. Ut nunciaret ei, et occurreret, Vulg. As Heroöpolis was on the Red Sea, Bryant thinks that it should be Ὠρου πόλιν, the city of Ilorus. Josephus agrees with the LXX. Ant. ii. 7, 5.

Verse 29. *With an abundant weeping*, κλαυθμῶ πρίονι. Al. MS. has πλείονι, עַל צוּאָרָיו עוֹר, "on his neck a good while," E. T. Comp. 1 Sam. xx. 41.

CHAPTER XLVII.

1. So Joseph, having come (in), made an announcement to Pharaoh, saying, My father, and my brethren, and their cattle, and oxen, and all things that (are) theirs, are come out of (the) land of Chanaan: and, behold, they are in (the) land of Gesem. 2. Moreover of his brethren he took five men, and set them before Pharaoh. 3. And Pharaoh said to the brethren of Joseph, What (is) your occupation? So

they said to Pharaoh, Shepherds of sheep (are) thy servants, both we and our fathers. 4. They said also to Pharaoh, We are come to sojourn in the land; for there is no pasture for the cattle of thy servants; for the famine hath prevailed in (the) land of Chanaan; now therefore (if it please thee) we will dwell in (the) land of Gesem. Then Pharaoh said to Joseph, Let them dwell in (the) land of Gesem; likewise if thou knowest, that there are among them able men, appoint them (as) rulers of my cattle. So Jacob and his sons came into Egypt, unto Joseph; and Pharaoh king of Egypt heard (of it). 5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. 6. Behold, the land of Egypt is before thee; settle thy father and thy brethren in the best land. 7. Then Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. 8. Moreover Pharaoh said to Jacob, How many (are the) years of (the) days of thy life? 9. And Jacob said to Pharaoh, The days of the years of my life, which I pass as a sojourner, (are) an hundred (and) thirty years: few and evil have been the days of the years of my life; they have not attained unto the days of the years of the life of my fathers, which days they passed as sojourners. 10. And Jacob, having blessed Pharaoh, went out from him. 11. And Joseph settled his father and his brethren, and gave them a possession in (the) land (of) Egypt, in the best land, in (the) land of Rhamesses, as Pharaoh

had ordained. 12. And Joseph measured out corn to his father and brethren, and to all the house of his father, corn according to (each) body. 13. Now there was no corn in all the land; for the famine prevailed exceedingly: so the land of Egypt and the land of Chanaan failed in consequence of the famine. 14. Then Joseph collected together all the money, which was found in (the) land of Egypt, and in (the) land of Chanaan, for the corn which they bought; and he measured (it) out unto them: and Joseph brought in all the money into the house of Pharaoh. 15. And all the money failed out of (the) land of Egypt, and out of (the) land of Chanaan; then came all the Egyptians unto Joseph, saying, Give us bread; and—Why do we die before thee? for our money is spent. 16. Then said Joseph to them, Bring your cattle; and I will give you bread for your cattle, if your money is spent. 17. So they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the sheep, and for the oxen, and for the asses, and fed them with bread in exchange for all their cattle during that year. 18. But that year came to an end; and they came unto him in the second year, and said to him, Shall we be cut off from our lord? for (there is danger of this) since our money is spent, and (our) goods and cattle (are made over) unto thee the lord (of us), and there is not left us before our lord (anything) but (our) own body and our land. 19. In order therefore

that we may not die in thy sight, and the land be rendered desolate, take possession of us and of our lands for bread, and we and our land will be servants to Pharaoh: give seed, that we may sow, and live, and not die, and the land will not be rendered desolate.

20. And Joseph obtained possession of all the land of the Egyptians for Pharaoh: for the Egyptians sold their land to Pharaoh; for the famine overcame them, and the land became Pharaoh's. 21. And he enslaved

the people to be his servants, from (the) extreme boundaries of Egypt unto the extreme (boundaries).

22. Except only the land of the priests; Joseph acquired not that: for by gift did Pharaoh give a donation to the priests, and they did eat the gift which Pharaoh gave them; therefore they sold not their land. 23. Then said Joseph to all the Egyptians,

Behold, I have acquired you and your land this day for Pharaoh: take for yourselves seed, and sow the land. 24. And it shall be (with respect to) its pro-

ductions, ye shall even give the fifth part to Pharaoh; but the four parts shall be your own for seed to the land, and for food to you, and to all that (are) in your houses. 25. And they said, Thou hast saved us; we

have found favour in the sight of our lord, and we will be Pharaoh's servants. 26. And Joseph established

(it) as an ordinance for them unto this day, to pay Pharaoh a fifth over (the) land of Egypt, except the

land of the priests only: it was not Pharaoh's. 27. So Israel dwelt in (the) land (of) Egypt, in (the) land of

Gesem : and they had their inheritance therein, and increased and multiplied exceedingly. 28. Moreover Jacob continued to live in (the) land (of) Egypt seventeen years, and the days of Jacob, of the years of his life, were an hundred (and) forty-seven years. 29. Then the days of Jacob drew near (the time) of (his) dying ; and he called his son Joseph, and said to him, If I have found favour in thy sight, put thine hand under my thigh, and thou shalt exercise towards me compassion and truth, so as not to bury me in Egypt. 30. But I will sleep with my fathers ; and thou shalt carry me out of Egypt, and shalt bury me in their place of burial. Whereupon he said, I will do according to thy word. 31. Then said he, Swear to me ; and he sware to him. And Israel worshipped, (leaning) upon the top of his staff.

Omissions.

Verse 4. *Thy servants*, before “will dwell.” Al. MS. has οἱ παῖδες σου. The words wanting at the end of ver. 6 are introduced here.

Verse 18. *My*, before “lord.” אֲדֹנִי.

Verse 20. *Every man*, כָּל־אִישׁ, after “sold.” They express it in some degree by using the plural, αὐτῶν.

Verse 21. *Thereof*, at the end.

Verse 24. *And for food for your little ones*, at the end. As thinking it included in the word *all*. See *Insertions*.

Insertions.

Verse 4. *Then Pharaoh said to Joseph*, after “we will dwell in the land of Gesem.” Comp. ver. 5. *So Jacob and his sons came into Egypt unto Joseph, and Pharaoh king of Egypt heard (of it).*

Verse 13. *There was*, before “no corn,” supplied by E. T. Deerat, Vulg.

Verse 15. *All*, before “the money.” Not in Al. MS. See ver. 14.

Verse 16. *Bread*, after “give you.” Cibos, Vulg. לחם, Samar. מֶזֶן, Jonath. Comp. ver. 17. *Your*, before “money.”

Verse 18. *Our*, before “money.” Not in Al. MS. See ver. 16. *Thee*, after “unto.” *Us*, after “left.” Not in Al. MS.

Verse 19. *We may sow and*, before “live.” See ver. 23.

Verse 20. *To Pharaoh*, after “their land.” Not directly, but through the medium of Joseph.

Verse 22. *Joseph*, before “acquired not.” *That*, after it. Not in Al. MS.

Verse 24. *All*, before “in your houses.”

Verse 31. *His*, before “staff.” See *Notes*.

Notes.

Verse 3. *Of Joseph*, י, “his.” They specify Joseph, to avoid the ambiguity of the pronoun. The Vulg. uses the relative, quos.

Verse 12. *Measured out corn*, ἐσπιτομέτρει, יבלכל, “nourished,” להם, “with bread,” E. T. Alebat eos—præbens cibaria, Vulg. Comp. Luke xii. 42, where E. T. has “portion of meat,” and see ch. xlii. 19, 33.

(*Each*) *body*, κατὰ σῶμα, לפי הטה, “according to (their) families,” E. T. “According to the little ones, Heb. as a little child is nourished,” E. M. Singulis, Vulg. It has been thought that σῶμα should be στόμα, as a more literal rendering of פי, but then הטה is not expressed, and the Italic had corpus. See August. *Locut. de Gen.* κατὰ also is used for לפי, Lev. xxvii. 16. We use “body” in the same way for “person;” anybody, everybody.

Verse 18. *Shall we be cut off*, ἐκτριβώμεν, נבחר, “we will not hide (it),” E. T. They have taken the verb as passive, and given it the sense of being removed from sight, or extirpated, which it sometimes has. See Exod. xxiii. 23; 2 Chron. xxxii. 21. Symm., Ps. lxxxiii. 4, renders it by ἀφανὲς ποιεῖν.

Verse 21. *Enslaved—to be his servants*, κατεδουλώσατο αὐτῷ εἰς παῖδας, העביר אתו לערים, “removed them to cities,” E. T. They have followed the reading which appears in the Samaritan, העביר אתו לעבדים. Comp. Jer. xv. 14. The Vulg. has, subjecitque eam

(terram) Pharaoni, et cunctos populos ejus. See vv. 19, 23, 25. The Al. MS. has αὐτὸν for αὐτῶ.

Verse 23. *Take for yourselves*, הָא לָכֶם, “lo, (here is)—for you,” E. T. The Vulg. has accipite. “Bene quoad sensum,” Schleusner.

Verse 31. (*Leaning*) *upon the top of his staff*, עַל רֹאשׁ הַמָּטָה, “upon the bed’s head,” E. T., and so Aq. and Symm. The Syr. follows the LXX., and it is so cited, as if the Heb. had been מִטָּה, by the author of the Epistle to the Hebrews, xi. 21. Augustine ad loc. considers the question whether it was his own staff, or Joseph’s, on which he leant to worship. The pronoun, however, is inserted without authority from the Heb. text. Comp. ch. xlviii. 2, and see Adam Clarke’s note. Patr. Junius suggested κραββάτου for ῥάβδου. This is not at all probable. They may have thought it was the staff mentioned ch. xxxii. 10, and this may have been not an ordinary staff, but a σκήπτρον (1 Sam. xiv. 27) or ensign of office, held by the possessor of the birthright. Comp. ch. xxxviii. 18.

CHAPTER XLVIII.

1. Now it came to pass after these things, it was also told to Joseph, That thy father is troubled (by sickness); and, having taken (with him) his two sons, Manasse and Ephraim, he came unto Jacob. 2. Moreover it was told to Jacob (by certain who came) saying, Behold, thy son Joseph is coming unto thee: and Israel, collecting his strength, sat upon the bed. 3. And Jacob said to Joseph, My God appeared to me in Luza in (the) land of Chanaan, and blessed me, 4. And said to me, Lo! I will increase thee, and multiply thee, and will make thee into congregations of nations, and will give this land to thee and to thy seed after thee for a perpetual possession. 5. Now therefore thy two sons, who were born to thee in (the)

land (of) Egypt, before I came unto thee into Egypt, are mine, Ephraim and Manasse; as Ruben and Symeon they shall be mine. 6. Moreover the offspring, which thou mayest beget after these, shall be according to the name of their brethren; they shall be called according to their lots. 7. Furthermore when I came out of Mesopotamia of Syria, Rachel thy mother died in (the) land of Chanaan, as I drew near along the horse-course of Chabratha (belonging to) the land, to come to Ephrata: and I buried her in the way of the horse-course; the same is Bethlehem. 8. Then Israel, having seen Joseph's sons, said, Who are these of thine? 9. Then said Joseph to his father, They are my sons, whom God hath given me here: and Jacob said, Bring them unto me, that I may bless them. 10. For the eyes of Israel were grown dim through age, and he could not see; and he brought them near unto him; and he kissed them, and embraced them. 11. And Israel said unto Joseph, Behold, I have not been deprived of thy countenance, and, behold, God hath shewn me thy seed also. 12. And Joseph brought them out from his knees, and they worshipped him upon (their) face on the ground. 13. Then Joseph, having taken his two sons, Ephraim on his right hand, but on Israel's left, Manasse likewise on his left, but on Israel's right, brought them near to him. 14. But Israel, having stretched forth his right hand, laid it upon Ephraim's head, though he was the younger, and his left upon Manasse's head,

(laying his) hands crosswise. 15. And he blessed them, and said, May the God in whose sight my fathers were well-pleasing, Abraham and Isaac,—the God who nourisheth me from (my) youth until this day—16. The angel who preserveth me from all the evils (of life), bless these children : and my name shall be called upon them, and the name of my fathers, Abraham and Isaac ; and may they be multiplied into a great multitude upon the earth. 17. But Joseph having seen that his father had laid his right hand upon Ephraim's head, it seemed to him hard ; and Joseph took hold of his father's hand to remove it from the head of Ephraim to the head of Manasse. 18. Joseph also said to his father, Not so, father, for this (is) the first-born : lay thy right hand upon his head. 19. And he would not, but said, I know (it, my) child, I know (it) : this one also shall become a people, and this one shall be exalted : but his younger brother shall be greater than he, and his seed shall become a multitude of nations. 20. And he blessed them on that day, saying, In you shall Israel be blessed, (by men who shall bless) saying, God make thee as Ephraim, and as Manasse. And he put Ephraim before Manasse. 21. Then said Israel to Joseph, Behold, I die ; and God will be with you, and will bring you back into the land of your fathers. 22. But I give thee Sikima, (as a) select (allotment) above thy brethren, which I took out of (the) hand of (the) Amorrrheans with my sword and bow.

Omissions.

Verse 1. *With him*, after “taken.” Al. MS. has it. See *Insertions*.

Verse 6. *Thy*, γ , before “offspring.” *Thine*, $\gamma\lambda$, after “shall be.” Al. MS. has $\sigma\acute{o}\iota$.

Verse 7. *By me*, after “died.” So the Vulg. It may be partly represented by $\mu\omicron\upsilon$, after $\epsilon\gamma\gamma\acute{\iota}\zeta\omicron\nu\tau\omicron\varsigma$, as *I* drew near. In-grediebar, Vulg.

Verse 14. *For Manasse was the first-born*, at the end. See ver. 18.

Verse 19. *His father*, before “would not.” Qui renuens, Vulg.

Verse 22. *My*, before “bow.” In gladio et arcu meo, Vulg.

Insertions.

Verse 1. *He came unto Jacob*, at the end, supplying in some degree the omission of *with him*. Assumptis duobus filiis—ire perrexit, Vulg.

Verse 4. *To thee and*, before “to thy seed.” Tibi—et semini tuo, Vulg. See ch. xxviii. 13, xxxv. 12. *For*, before “a perpetual,” supplied by E. T. and Vulg.

Verse 7. *Of Syria*, after “Mesopotamia.” The Sam. and Syr. have it. Comp. ch. xxviii. 6. *Thy mother*, after “Rachel.” *The horse-course of*, before “Chabratha.” It occurs in the latter part of the verse.

Verse 8. *Of thine*, $\sigma\acute{o}\iota$, at the end. Not being able to distinguish whether they were his sons or his attendants: sensible only that he had brought them in with him.

Verse 12. *Him*, after “worshipped.” The final γ is not a pronoun. See Parkh.

Verse 13. *Sons*, after “two.” *Them*, after “brought,” supplied by E. T.

Verse 16. *The*, before “evils.” *These*, before “children.” Istis, Vulg. *Great*, before “multitude.”

Verse 17. *Joseph*, before “took hold of.”

Notes.

Verse 1. *It was told*, ἀπηγγέλη, אָמַר, “(one) told,” E. T. Nuntiatum est, Vulg., and so Syr. and Arab.

Verse 2. *It was told*, יִגַּד, "(one) told," E. T. Dictum est, Vulg., Arab. The Syr. has indicaverunt.

Verse 3. *My God*, אֱלֹהֵי שְׂרִי, "God Almighty," E. T. Comp. ch. xvii. 1, xxxv. 11, xlix. 25.

Verse 7. See *Insertions and Notes*, ch. xxxv. 19.

Verse 11. *Behold, I have not been deprived of thy countenance*, רָאָה פָּנֶיךָ לֹא פָלַלְתִּי, "I had not thought to see thy face," E. T. The primary signification of פָּלַל, according to Gesenius, is "to separate," and so they probably understood it. The Vulg. has non sum fraudatus aspectu tuo. Comp. the use of ἀποστερέω, Mark x. 19; James v. 4.

Verse 12. *They worshipped*, וַיִּשְׁתַּחוּ, "he bowed himself," E. T. The final ך is not the sign of the plural. See *Insertions*. The Sam. and Syr. have it in the plural. Michaelis ap. Barret.

Verse 14. (*Laying*) *his hands crosswise*, וַיִּטֵּבֵל אֶת יָדָיו, "guiding his hands wittingly," E. T. Commutans manus, Vulg. The Complut. has ἐναλλάξας for ἐναλλάξ, which Schleusner prefers. They rather describe the act than the principle on which it was done. Jonath. has פָּרַג, commutavit. Comp. Gen. xxxi. 7, in Targ. Hieros.

Verse 15. *Were well-pleasing*, וַיֵּהָלְכוּ, "did walk," E. T. Comp. ch. v. 22, 24, vi. 9. The Syr. has יִשְׁפְּרוּ. Comp. in that Transl. Titus ii. 9. *Them*, "Joseph," E. T. Comp. vv. 16, 20. Filiis Joseph, Vulg. *From (my) youth*, מִנְעוּרִי, "all my life long," E. T. Perhaps they read מִנְעוּרֵי. See ch. viii. 21; Job xxxi. 18; and comp. Num. xxii. 30. The Vulg. has ab adolescentia mea. The sense is the same or nearly so.

Verse 16. *Upon*, ἐπὶ, בְּקֶרֶב, "in the midst of," E. T. Super, Vulg.

Verse 20. *Be blessed*, וַיְבָרֶךְ, "shall bless," E. T. So the Vulg., benedicetur Israel, atque dicetur. So likewise the Syr. and Arab. *In you*, בְּךָ, "in thee," E. T. What follows seems to require the plural. It may refer, however, to Joseph (ver. 15) as represented by his two sons.

Verse 22. *Sikima*, שִׁכִּמָּה, "portion," E. T., the Heb. word in Greek letters, with reference however to the place Shechem. So Jonath. He bought it at first, but may have retaken, after having been forced to abandon it. See ch. xxxvii. 12.

CHAPTER XLIX.

1. MOREOVER Jacob called his sons, and said to them, Be gathered together, that I may declare to you what shall befall you in the last days. 2. Be gathered together, and hear me, O ye sons of Jacob: hear Israel, hear your father. 3. Ruben, my first-born, thou (art) my strength, and beginning of my children: hard to be borne, even hard (and) self-willed. 4. Thou hast rushed forth insultingly as water; may thou not boil away! for thou hast gone up on the bed of thy father: then didst thou defile the couch, whither thou wentest up. 5. Symeon and Levi (being) brethren, completed together a villainy of their own devising. 6. Let not my soul come into their council, and let not my liver lean to their confederacy; for in their wrath they have slain men, and in their desire (of vengeance) they have divided the sinews of a bull. 7. Accursed (is) their wrath, for (it is) self-willed, and their indignation, because it has been obdurate: I will divide them in Jacob, and disperse them in Israel. 8. Judah, thee may thy brethren praise: thine hands shall be upon the back of thine enemies; the sons of thy father shall worship thee. 9. Judah (is) a lion's whelp; from a young shoot, my son, thou art grown up: having couched down, thou didst lie as a lion, and as a (lion's) whelp: who shall raise him up? 10. A ruler shall not fail out of Judah, and a leader out of his

loins, until the things that are reserved for him shall come : and he (shall be the) expectation of nations : 11. Binding his foal unto (the) vine, even to the tendril the foal of his she-ass ; he shall wash his robe in wine, even his vesture in blood of grapes. 12. His eyes (shall be) joy-producing above wine, and his teeth whiter than milk. 13. Zabulon, an inhabitant of the coast, shall dwell himself also by a haven of ships, and shall extend as far as Sidon. 14. Issachar hath desired that which is goodly, reposing in the midst of the allotments. 15. And having seen the resting place) that (it was) goodly, and the land that (it was) fat, he put his shoulder under (burthens) in order to labour, and became a husbandman. 16. Dan shall judge his people as (being) also one tribe in Israel. 17. And let Dan be a serpent by a wayside, lying in wait by the side of a path, biting a horse's heel ; and the horseman shall fall backward—18. Waiting for the salvation of the Lord. 19. Gad, a band of plunderers shall plunder him ; but he shall plunder him (in turn, pursuing) on (his) foot-steps. 20. Aser, his bread (shall be) fat, and he shall afford luxury to rulers. 21. Nepthali, a stem shot forth, exhibiting beauty in the produce (thereof). 22. Joseph, a son grown up, mine envied son grown up, my youngest son : turn thou unto me ! 23. Against whom plotters uttered revilings, and lords of arrows had a quarrel against him. 24. And their bows were forcibly broken, and the sinews of the arms of their

hand were unstrung by the hand of (the) mighty one of Jacob : thence (shall be) the strengthener of Israel from (the) God of thy father. 25. And my God hath helped thee, and hath blessed thee (with) a blessing of heaven above, and a blessing of all-containing earth, because of (the) blessing of (the) breasts and womb, 26. (The) blessing of thy father and thy mother : it hath prevailed exceedingly above (the) blessings of (the) abiding mountains, and over (the) blessings of the banks of long continuance : they shall be upon (the) head of Joseph, and upon (the) crown of the head of the brethren whom he led. 27. Benjamin (as) a rapacious wolf in the morning devoureth still, and at evening he shall divide (the) food. 28. All these (were) Jacob's sons, twelve (in number) : and their father spake these things to them, and blessed them ; each one according to his blessing he blessed them. 29. And he said to them, I am (about to be) added unto my people : ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chet-tean ; 30. In the double cave, which (is) over against Mambre, in the land of Chanaan, which Abraham purchased, (even) the cave from Ephron the Chettean in acquisition of a sepulchre : 31. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebecca his wife : there they buried Lea : 32. In (his) acquisition of the field and the cave which is in it from the sons of Chet. 33. And Jacob ceased giving injunctions to his sons, and having lifted his

feet off (the ground) upon the bed, he failed, and was added unto his people.

Omissions.

Verse 24. *The stone of*, before "Israel."

Verse 30. *That is in the field*, after "cave." Comp. ver. 29.

The Vulg. begins the verse with contra Mambre.

Verse 31. *And*, before "there I buried." Al. MS. has it.

Insertions.

Verse 1. *To them*, after "said," not in Al. MS. Eis, Vulg.

Verse 2. *Me*, after "and hear," not in Al. MS. *Hear*, after "Israel," not in Al. MS.

Verse 4. *Whither*, before "thou wentest."

Verse 16. (*Being*) *also*, καί. Et, Vulg. Though born of a handmaid. See *Pict. Bible*.

Verse 17. *And*, at the beginning.

Verse 19. *Him*, after "plunder." See *Notes*.

Verse 24. *Sinews*. See *Notes*.

Verse 26. *And thy mother*, after "father." Upon this Hippolytus observes (*Frag.* cited by Grabe, ap. Burton, *Works*, Vol. II. p. 276): "It is quite evident that by this is intended the generation of the only-begotten from God and the Father, and that from (διὰ) the blessed Virgin, according to which he is conceived to be, and appeared as, a man." Hieros. speaks of the four mothers, who are likened to the hills.

Notes.

Verse 3. *Children*, יָנִס, "strength," E. T. Comp. Deut. xxi. 17; Ps. lxxvii. 51, civ. 36. Aq. has λύπης, and Symm. ὀδύνης, and Vulg. doloris, from another sense of יָנִס.

Hard to be borne, σκληρὸς φέρεσθαι, יִתֵּר תָּנִשׁ, "the excellency of dignity," E. T. They have given to תָּנִשׁ the sense of נִשָּׂא, to bear, and to this the Syr. inclines. Aq. has περισσὸς ἄρσει. Symm. περισσὰ λαβεῖν. May they have read יָרַע for יִתֵּר? See ch. xxi. 11, or יָרַח, as ch. xlv. 5; 1 Sam. xx. 7; Prov. xxi. 24; Hab. ii. 5?

Self-willed, αὐθάδης, יָעַר, "power." Comp. ver. 7, where E. T. "ferco."

Verse 4. *Thou hast rushed forth insultingly*, ἐξύβρισας, פָּחוּ, “unstable,” E. T. They may have read פָּחוּת. In Arabic it is superbire. Effusus es, Vulg. See Ezek. xlvii. 5. ἐθαμβεύσας, Aq. by which he perhaps meant to hurry along, in a confused trembling manner, as water does. Obliquo laborat Lympha fugax trepidare rivo, Hor. 2 *Od.* iii. 12. Per pronum trepidat cum murmure rivum, Id. 2 *Epist.* 10. ὑπέρχσας, Symm. Comp. Judg. ix. 4; Zeph. iii. 4; Jer. xxiii. 32; Job xxxviii. 11. The image however seems taken from boiling water, which overflows the vessel in which it is placed. And so follows, *may thou not boil away*, become wholly dissipated, μὴ ἐκζέσῃς, אַל תִּוְתֵר, “thou shalt not excel,” E. T., or “do not thou excel.” Schleusn. supposes that they read תִּרְתַּח, see Job xxx. 27; Ezek. xxiv. 5. Theodoret, *Qu.* 110 in *Gen.* explains it by μὴ πληθυνθείης εἰς πολυγονίαν, for which, *Qu.* 144 in *Deut.*, he substitutes θερμανθείης. Reading יָתֵר they seem to have given it the sense of עָבַר in Arab., which is understood specially “de aquis aggerem transeuntibus et late effervescentibus.” “Swelling as the waters, exceed thou not.” Lee. *Transl. of Job*, p. 367. οὐκ ἔση περισσότερος, Symm. Non crescas, Vulg. The Syriac of Jacob Edess. quoted in Eichhorn’s *Allgemeine Bibliothek*. Vol. ii. p. 284, has תַּפּוּשׁ, probably the same notion as that of Theodoret, *on Gen.* *Thou wentest up*, עָלָה, “he went up.” They probably read the verb in the second person; so the Targ. Comp. on the expression, Hesiod, *Op. et D.*, 328.

Verse 5. *Completed together a villainy of their own devising*, συνετέλεσαν ἀδικίαν ἐξαιρέσεως αὐτῶν, כְּלֵי חַמָּס מִכְרֵתֵיהֶם, “instruments of cruelty (are in) their habitations,” or “their swords (are) weapons of violence,” E. T. and M. The Samar. has כְּלֵי for כְּלֵי. It is doubtful whether ἐξαιρέσεως should not be ἐξ αἰρέσεως, as in Al. MS. Schleusn. approves of this reading, and explains מִכְר from the Arabic by machinari, suggesting also a derivation from כָּרָה, “quod aliqui reddunt, cogitare, insidiari, moliri, apparare.” See Job vi. 27; Prov. xvi. 27. In the Æthiopic language מִכְר is consilium cepit. E. T. assumes it to be of the same meaning as מִכְרָה, Ezek. xvi. 3, for which in the margin it has “habitation.” E. M. derives it from כָּרַת, to cut; so Parkh. and Gesenius, comp. Bp Horsley, and perhaps this is meant by the bellantia of the Vulg. The Syr. has כִּין, which may be derived from כּוּן, intendere, proponere sibi. Its usual meaning is “nature.” It renders

the Greek φύσις, in James iii. 7. Jac. Edess. follows the reading of Al. MS., and so the Italic ap. Tertull. *adv. Marc.* iii. 18, who has "ex sua hæresi, quia sc. Christum sunt persecuti," and *Adv. Judæos*, "ex sua secta." But as Bos observes, *Proleg.* 3, the proper rendering is "pro lubitu suo." Comp. 1 Macc. viii. 30. Jonath. has, notitia, vel scientia, eorum. Adam Clarke translates, "they have accomplished their fraudulent purposes."

Verse 6. *Council*, סוּר, "secret," E. T. Consilium, Vulg. Secret council, Ad. Clarke. Separate assembly, Parkh.

My liver, כִּבְרִי, "mine honour," E. T. They doubtless considered the liver to be the seat of desire: see the conclusion of the verso, and Horace, 1 *Od.* xiii. 4. iv. 1, 12; Juv. *Sat.* vi. 648; Pers. v. 129; Claudian, 4 *Cons. Hon.* 247. Bp Horsley refers also to Æsch. *Agam.* 801, where, however, compassion is the feeling spoken of.

Lean, תַּחַר, "be united," E. T. ἐρίσαι is for ἐρείσαι, from ἐρείδω. Comp. Symm. Job ix. 13. Jerome, *Trad. Heb.* seems to have derived it from ἐρίζω, "no æmuletur." The Italic ap. Tertull. *Adv. Judæos*, had, in stationem eorum ne incubuerint viscera mea.

Men, אִישׁ, "a man." The Syr. has "men." The Arab. "a nation."

Desire (of vengeance), רָצוֹן, "self-will," E. T. Cupido nocendi, Schl. Prava cupiditas, Schumann.

Divided the sinews of a bull, עָקְרוּ שׁוֹר, "dugged down a wall," E. T. "Houghed oxen," E. M. In concupiscentia sua subnervaverunt taurum. Tertull. ubi supr. See Josh. xi. 6, 9. Their treatment of Shechem is probably alluded to. The LXX. rendered it thus, no diceretur, patres vestri erant homicidæ. *Gemar. Babyl.* ap. Lightfoot, *Op.* Vol. x. p. 422. but they had just before affirmed of Symeon and Levi, that they had "slain men."

Verso 7. *It has been obdurate*, קִשְׁתָּה, ἐσκληρύνηθη, "it was cruel," E. T. Dura, Vulg. Inflexible, Ad. Clarke.

Verso 8. *Thee*, אַתָּה—ךָ, "thou (art he) whom," E. T. Te, Vulg. Tu te pro to, Schultens.

Back, עֲרֵף, עֲרֵף, "neck," E. T. The expressions עֲרֵף נֶתֶן, 2 Chron. xxix. 6, פָּנֵה עֲרֵף, Josh. vii. 12, shew that the back of the neck is intended.

Verso 9. *From a young shoot*, מִטֶּרֶף, ἐκ βλαστοῦ, "from the prey," E. T. Though טֶרֶף, in Ezek. xvii. 9, signify young leaves

or shoots, and that is a common Chaldee meaning of the word, its introduction here causes such a confusion of metaphors, as to be decisive against it. Ambros. *de Ben. Patr.* 4, turns it to a religious use, saying, habes incarnationem, accipe passionem: as Cyr. Hieros. applies the words that follow to the Burial of Christ, and Theodoret, *Qu.* 110, ὡς λέων καὶ ὡς σκύμνος—Θεὸς καὶ Θεοῦ υἱός. This illustrates the remark of St Augustine, that a mystical meaning was intended in the deviations of the LXX. from the Heb. text, to which they were led by a certain “*prophetica libertas.*” Comp. *Insertions*, ch. xlv. 27.

As a (*lion's*) *whelp*, לִבִּי, “an old lion,” E. T. Leæna, Vulg. A lioness giving suck, Parkh., Bp Horsley, Ad. Clarke. See Num. xxiii. 24; Joel i. 6; Hos. xiii. 8.

Verse 10. A ruler, ἄρχων, שֹׁבֵט, “the sceptre,” E. T. Comp. 2 Sam. vii. 7 with 1 Chron. xvii. 6. So we say, “the black rod,” “the gold stick,” &c. Symm. has ἐξουσία. see Zech. x. 11. The tribe of Judah gradually absorbed as it were all the rest in popular estimation, so that when Christ was about to appear, the name of Judean, or Jew, was the common designation of the people of Israel. Comp. Origen *contr. Cels.* B. i. p. 41, and Philocal. c. 1. The Scholiast here has σκῆπτρον ἢ φυλὴ ὀνομάζεται.

A leader, מַחֲקֵה, “a lawgiver,” E. T. Dux, Vulg. Comp. Judg. v. 14; Ps. lx. 9, where the term is applied to Judah and rendered βασιλεύς, and Num. xxi. 18, where they have βασιλεία.

Loins, μηρῶν, מִבֵּין רַגְלָיו, rightly translated “offspring,” by Ad. Clarke. Comp. ch. xlv. 26.

The things that are reserved for him, τὰ ἀποκείμενα αὐτῷ, שִׁילָה, “Shiloh,” E. T. Qui mittendus est, Vulg., as if from שָׁלַח, mitto. Another reading, supported by the authority of Justin Martyr, *Dial. cum Tryph.*, and Theodoret, is ὃ ἀπόκειται, for whom is reserved—the kingdom. So Symm. (and Aq.) They seem to have read the word without the י, (which does not appear earlier than the 10th century), according to the Samar. MSS., and to have taken it as a compound of שׁ for אֶשֶׁר, and לָהּ for לוֹ. This view is strongly supported by Ezek. xxi. 27, עַד בֵּא אֶשֶׁר לוֹ. The Targums interpret it of the Messiah.

And he (shall be the) expectation of nations, וְלוֹ יִקְהַת עַמִּים, “and to him shall the gathering of the people be,” E. T. Et ipse erit expectatio gentium, Vulg. So the Syr. and Symm. Gesen. and

Parkh. give this word the signification of "obedience" (see Prov. xxx. 17), and perhaps this is implied in the "gathering" of E. T. and Aquila's *σύστημα*, with which compare Diog. Laert. viii. 45. The LXX. either read מקוה or תקוה, or gave that sense to יקרה.

Verso 11. *Tendril*, ἑλικί, שרקה, "choice vine," E. T. So the Syr. and Jarchi. Gesen. explains שרקים, Isai. xvi. 8, by "fine shoots or tendrils of the vine." שרך and שרג both signify "to twist."

Verso 12. *Joy-producing above wine*, χαροποιοὶ ὑπὲρ οἶνον, חכלילי מין, "red with wine," E. T. pulchriores vino, Vulg. lactifici, Irenæus, iv. 10. hilares, Ambr. *de Ben. Patr.* gratiosi, Jerome, in Isai. gratifici, Ruf. *de Ben. Patr.* gratum oculis præ vino, Samar. pulcher oculis, Arab. See Mazoch. p. 168. It is possible, however, that the word should be χαροποί, which Symm. has, Prov. xxiii. 29, and which approaches nearer to the Hebr. It is explained by Hesychius, γλαυκός, ξανθός, and also περιχαρής, which would seem to belong more properly to χαροποιός. χαροποί is applied to lions by Homer. A brilliant fiery eye, but of a deep dark colour, seems denoted by it. Augustine has fulgentes, and fulvi. The Syr. rutilantiores. Cypr. formidolosi, or formosi? Some have derived the Latin aquilus, a dark hue, from this Heb. root, which also occurs in Arabic. See Schultens on Proverbs. Prof. Lee explains it, refreshed by wine. The Al. MS. has ἀπὸ οἶνου. Diod. Tars. ap. Bos. *Proleg.* 3, reading χαροποιοί, goes on thus, δεικνυσι τὴν ἀπὸ τοῦ πάθους γενομένην εὐθυμίαν, εὐφροσύνη γὰρ τῆς οἰκουμένης τὸ σωτήριον πάθος.

Whiter than milk, לבן-מחלב, "white with milk," E. T. lacte candidiores, Vulg. So Sam., Syr. and Arab.

Verso 13. *An inhabitant of the coast*, παράλιος, לחוף ימים, "at the haven of the sea," E. T. in littore maris, Vulg. So Onk. על ספו. Comp. Deut. i. 7, xxxiii. 19, where the Heb. is הול. arona. Josh. ix. 1.

Verso 14. *Hath desired that which is goodly*, τὸ καλὸν ἐπεθύμησεν, חמר נרם, "(is) a strong ass," E. T. They seem to have read חמר for חמר, but whether they took it for the verb or the noun is not so clear. If the former, we must suppose that they gave נרם a sense which the root bears in the Syr., namely, perficere, consummare; and then τὸ καλὸν would be that which is perfect of its kind. Comp. v. 15. כרם also in Arab. is to be

noble. Michaelis, ap. Schl. If the latter, they probably read it חמור, desirable, and took גרם to be a verb analogous to the Arab. غرم, concupiscere. Grab. ap. Schl. ad voc. ἐπιθυμέω.

Allotments, κλήρων, משפּתים, “two burthens,” E. T. terminos, Vulg. allotted boundaries of the fields? Mazochius, p. 170, says, hæc enim tribus, terminos sibi in κληρουχία assignatis (comp. Ps. lxxvii. 14) contenta, aliena non appetiit, sed operum rusticorum assiduitate detenta, suis finibus sese continuit.” Jonath. and Hieros. agree with the Vulg. The principal objection to this interpretation is the dual form of the Hebr. which it does not account for.

Verse 15. *Fat*, πίων, נעמה, “pleasant,” optima, Vulg.; perhaps opima, rich, Mazoch. The Sam. Vers. has שמינה. Onk. fructifera, and Hieros. A fruitful land is naturally a pleasant one. Comp. v. 20.

To labour, לסבּל, “to bear,” E. T. They probably thought that their expression, ὑπέθηκε τὸν ὄμνον, sufficiently denoted the kind of labour.

A husbandman, ἀνὴρ γεωργός, למם עבד, “a servant to tribute,” E. T. Comp. ch. xxvi. 14. They seem to have read something instead of למם, but I do not see what. The Samar. Vers. has פרנס, a shepherd. Aq. and Symm. γεωργὸς ὑπηρετεῖν.

Verse 17. *Lying in wait*, ἐγκαθήμενος, שפיפן, “an adder,” E. T. fiat—cerastes, Vulg. Schl. thinks they guessed at the meaning: the word only occurring this once. The Sam. agrees with the LXX. Bochart explains it to be the “cerastes vel ammodytes, et in iis quibus concolor est arenis latens.” *Hist.* i. 4, Vol. III. p. 416, and see Nicander, ap. Parkh. Onk. has insidiabitur. Comp. ch. iii. 15.

Verse 18. *Waiting for*, περιμένων, קייתי, “I have waited for,” E. T. Theodoret’s *Commentary* is, διὰ τοῦ ἵππου τὸ σῶμα δεδήλωκεν· οὐδ’ ἀκνουμένου καὶ διαφθειρομένου ὁ θάνατος γίνεται, τοῖς τῆς ἐλπίδος τοῖς ὑπομένουσι κομίζων καρπούς· καρπὸς δὲ τῆς τοιαύτης ἐλπίδος ἡ σωτηρία. Qu. 110. Comp. Rom. viii. 24.

Verse 19. *A band of plunderers shall plunder him*, πειρατήριον πειρατεύσει αὐτόν, גרוד יגורנו. They preserve in some degree the alliteration of the Heb. which is quite lost in E. T. “a troop shall overcome him.” Plunder was in those days the constant object of hostile incursions. Comp. Ps. xvii. 29; 2 Chron. xxii. 1; Job i.

15, 17, xix. 12; 1 Chron. v. 18—21. נִסְדָּ, the word here used by the Syr., signifies “a robber,” and in Chald. “an army.” The Targums understand it of Gad’s crossing the Jordan with his brethren, and afterwards returning to his own land.

But he shall plunder him, αὐτὸς δὲ πειρατεύσει αὐτόν, where αὐτόν—which they insert—either should be αὐτό, or agrees with πειρατήν, implied in πειρατήριον.

(*Pursuing*) *on (his) footsteps*, κατὰ πόδας, עֲקֵב, “at the last,” E. T. The Arab. explains it of his attacking the rear of the hostile army. See Deut. xxv. 18; Josh. x. 19, and Michaelis, *Quest. to Niebuhr*. It may refer to the extraordinary facility possessed by tribes familiar with the desert of tracking the footsteps of those who have passed over it. The Vulg. has accingetur retrorsum, which I do not understand. The Syr., which also is obscure, is interpreted to mean, “shall form the vanguard.”

Verse 20. *Bread shall be fat*, שִׁמְנָה לַחֲמוֹ. Kimchi says לַחֲמוֹ means the earth: so Onk., Hieros., Syr. The adj. being fem. seems to denote something unusual in the subst. So כְּבוֹד, v. 6, means “the soul.” The Sam. has the adj. in the masc. Michaelis, *Qu.* 73 to *Niebuhr*.

Luxury to rulers, τρυφήν ἄρχουσι, מַעֲרֵנֵי מֶלֶךְ, “royal dainties,” E. T. Delicias regibus, Vulg. Aq. has τρυφάς.

Verse 21. *A stem shot forth*, στέλεχος ἀνειμένον, אֵילָה שְׁלַחָה, “a hind let loose,” E. T. The Vulg. has cervus emissus, but Jerome elsewhere virgultum resolutum. Bochart approves of this translation, *II.* i. 3, 18. Onk. has “possessio ejus erit faciens fructus.” Parkh. “a well-spread, or flourishing tree.” See Isai. lxi. 3. Schl. thinks they may have read עֵלָה. See Jer. xvii. 8, and, on שְׁלַחָה, Ps. lxxx. 11. “a spreading oak,” Ad. Clarke.

Beauty in the produce (thereof), אֲמֵרֵי סֶפֶר, “goodly words,” E. T. The Greek is equivalent to “beautiful productions.” The unity of the metaphorical image is here preserved, which is harshly broken in E. T. and Vulg. Gesenius has recourse to the Chald. אֲמִיר, a lamb, and translates “pretty young ones.” But אֲמִיר in Heb. is a branch, Isai. xvii. 6, 9. See Bochart, *ubi supr.* Dans in generatione pulchritudinem, Jerome. “Producing beautiful branches,” Ad. Clarke. See also Bp Horsley, and Pearson, *Præf. Parænet.*

Verse 22. *A son grown up*, υἱὸς ἡγῆμένος, בֶּן פֶּרֶת, “a fruitful bough,” E. T. Filius accrescens, Vulg. Similarly Jon. and

Hieros. Filius frugifer, Pers. It may mean increased in wealth, honour, and progeny. Comp. ch. xli. 52.

Envied, ζηλωτός, עֵין עָלַי, "by a well," E. T. Et decorus aspectu, Vulg. עֵין or עֵין is invidere. Döderlein, ap. Schl. Comp. 1 Sam. xviii. 9, where "eyed" is eyed enviously. Joseph was an object of jealousy to his brethren. See ver. 23. The Vulg. took עֵין to mean aspect or countenance. On ἡὺξήμενος, see Hippolytus, ap. Burton, Vol. II. p. 133, and comp. John iii. 30.

My youngest son, בְּנוֹת צֶעֱרָה, "(whose) branches run," E. T. They seem to have read בְּנֵי צֶעֱרָה. Schl. suggests that this is merely a gloss on the preceding words; in which case בְּנוֹת צֶעֱרָה remains untranslated. The Vulg. has filiæ discurrerunt.

Turn thou unto me, שׁוּר עָלַי, "over the wall," E. T. They may have read אֵלַי and perhaps סוּר שׁוּר, however, means to look at. Comp. the Arab. سِير, proficisci. Eichhorn, ap. Schl. conjectures that it should be ἀνάβλεψον. Comp. Isai. lvii. 9.

Verse 23. *Plotters*, διαβουλευόμενοι, יִמְרְרוּהוּ, "have sorely grieved him," E. T. The participle may be in direct connexion with the noun at the end of the verse. *The lords (or masters) of arrows, taking counsel*, &c. It is possible that they may have had in their minds the notion of מַרְמָה, fraud, treachery.

Uttered revilings, ἐλοιδόρουν, וּרְבוּ, "and shot (at him)," E. T. Jurgati sunt, Vulg. Contendebant, Jonath. Comp. Ps. lxiv. 3. Contended with him, Ad. Clarke. Bp Horsley (who alters the arrangement of this verse) translates it "taken aim at him," and says the LXX. have expressed the same sense—ἐνείχον αὐτῷ. But this is surely an oversight of the learned bishop. See below. Jonath. and Hieros. have in view some tradition that the magicians whom he surpassed in skill, brought false accusations against him.

Had a quarrel against him, ἐνείχον αὐτῷ, וַיִּשְׂטַמְהוּ, "hated him," E. T. Inviderunt, Vulg. Comp. Mark vi. 19. These verbs are various expressions of the one malevolent feeling, "Rabies livoris acerbi," Claudian, *Rapt. Pros.* III. 290, by which they were actuated. Comp. Æschyl. *Supplices*, 462.

Verse 24. *And their bows were forcibly broken*, καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν, וַתִּשָּׁב בְּאִיתָן קִשְׁתּוֹ, "but his bow abode in strength," E. T. Cappellus, iv. 4, 9, supposes that they read תִּשָּׁב for תִּשְׁבֵּר. Schl. observes that שָׁב is used by the Talmudists for "to break," but cannot find an instance of it in

Scripture. Bp Horsley derives it from שׁוּב instead of יָשׁוּב, and renders it “recoiled.” Tho Arab. has “failed.” Some on the other hand have suggested that συνετρίβη should be διετρίβη, or considered as having that meaning, so as to express תִּשַׁב in the same way as E. T. It may be observed, that in Jer. xiii. 17, they have συνετρίβη for נִשְׁבָּה, carried away captive. They seem to have thought that “his bow” meant the bow of every individual persecutor of Joseph, and might therefore fitly be expressed by the plural, αὐτῶν.

Sinews of the arms, νεῦρα βραχιόνων, זרעי, “arms.” It might be rendered, *arm-sinews*, sinews which passing along the arm, effect the movements of the hand: or hand may mean power. Tho Vulg. has vincula, which looks as if there had been some word formerly in the original which now is absent from it. Bp Horsley thinks so, but substitutes צרריו, his assailants, under the government of זרעי.

Were unstrung, ἐξελύθη, יָפוּ, “were made strong,” E. T. Dissoluta sunt, Vulg. The Sam. Version has אַתְּבַהֲלוּ, conturbantur. See 2 Sam. vi. 16. Tho Arab. and Syr. have tremefacta sunt. The Lexicons give the sense of “were strengthened.” Bp Horsley thinks that the primary meaning is “to melt down,” and that gold is called מוֹפֵן when refined in the crucible.

The strengthener of Israel, ὁ κατισχύσας, רעה, “the shepherd,” E. T. It may be tho foeder, and so the strengthener, of Israel. Comp. ch. xlv. 11, xlvii. 12. Schl. conjectures that it renders אֲבִן, for which they read אֲבִיר, and that רעה was wanting in their copies. He admits, however, that the latter may mean “potens;” and if so, the possessor of strength may well be its bestower. See 2 Kings xxiv. 2.

Verse 25. *My God*, וְאֵת שְׂרִי, “and by tho Almighty,” E. T. Et omnipotens, Vulg. Some MSS. have וְאֵל שְׂרִי, and some מֵאֵל שְׂרִי. See ch. xlviii. 3.

Of all containing earth, γῆς ἐχούσης πάντα, תַּחַת רַבְצָת, “the deep that lieth under,” E. T. Not of the sea, but of the earth, as in Ps. lxxi. 20. Comp. Exod. xx. 4; Deut. xxxiii. 13, where by *the fountains of the abysses* may be meant the deep places of the earth, from whence the rivers spring. Ad. Clarke (and Bp Horsley) connects רַבְצָת with בְּרִכַּת, “blessings lying in the deep beneath:” wherein if they lie, it may be said to contain them all.

It is, however, to be observed, that they may render תחת by *ἐνεκεν*, *because of*, which follows. Comp. 2 Sam. xix. 21; Prov. xxx. 21.

Verse 26. *Of the abiding mountains*, הורי ער, “of thy progenitors, unto,” E. T. my? The Vulg. has ejus. They read הרי, so Sam. Lectio haud dubie genuina, Schl. Comp. Deut. xxxiii. 15; Hab. iii. 6. Eight of Kennicott’s MSS. follow the Sam., Parkhurst.

And over the blessings, תאות, “the utmost bound.” It seems to mean the desirableness, or pleasantness. See Gesenius, ad voc. and Parkh. The Vulg. has desiderium, but having put donec for ער, is forced to insert veniret to make up a sense. See Deut. xxxiii. 15. Dulaure, taking תאות to mean “boundary,” identifies it with Thaut, or Thoth, called Hermes by the Greeks. He says also that the Peak of Teneriffe is called Theithe, Vol. i. p. 163. Theodoret has ἐπιθυμίας.

Banks of long continuance. See Baruch v. 7.

Of the brethren whom he led, ὧν ἡγήσατο ἀδελφῶν, whose ἡγεμών, or ἡγούμενος, he was, נזיר, “separate from his brethren,” E. T. Distinguished among or above them, as having acquired the birth-right. See 1 Chron. v. 2, and comp. Deut. xxxiii. 16. So that the blessing was derived to his brethren through him.

Verse 27. *Still*, ער, “the prey,” E. T. This sense, common in Chaldee, appears to occur in two other places in the Heb. Scriptures, Isai. xxxiii. 23, where LXX. προνομήν: and Zeph. iii. 8, where LXX. μαρτύριον. Parkh. prefers their version here, and in Zephaniah: and in Isaiah that of Symmachus, ἕως.

He shall divide (the) food. διαδώσει, Al. MS. δίδωσι, *he gives*, Vat. MS. The former seems the preferable reading. The *food* of a beast of prey is its “spoil,” שׁלל. Comp. Ps. cx. 5, where they so render טרף.

Verse 28. They translate שבטי ישראל, “tribes of Israel,” *sons of Jacob*; as more agreeable to what follows. Comp. vv. 1, 2, 33; and Deut. xxix. 21; Josh. iii. 12.

Verse 29. *I am added*, προστίθεται, נאסף, “I am to be gathered,” E. T. Congregor, Vulg. Comp. ch. xlviii. 21.

Ye shall bury, θάψετε. Al. MS. has θάψατε, “bury.”

Verse 30. (*Even*) *the cave*, τὸ σπήλαιον, את השדה, “with the field,” E. T. Probably they thought the cave should be mentioned,

as more strictly the burying-place than the field. They did not see that **אֵת** was a preposition. Comp. ch. l. 13.

Double, Machpelah. See ch. xxiii. 17.

Verse 31. *They buried Lea*, **קברתי**, "I buried," E. T. Bos in *Proleg.*, says some copies have *ἔθαψα*. The Vulg. has, *ibi et Lia condita jacet*. We have no other account of Lea's burial. Jacob buried Isaac, in conjunction however with Esau.

CHAPTER L.

1. AND Joseph having fallen on (the) face of his father, wept (over) him, and kissed him. 2. And Joseph ordered his servants, the preparers for burial, to prepare his father for burial: and the preparers for burial prepared Israel for burial. 3. And they completed his forty days; for so were computed the days of the burial; and Egypt mourned him seventy days. 4. But when the days of the mourning were over, Joseph spake unto the men in authority under Pharaoh, saying, If I have found favour in your sight, speak concerning me unto the ears of Pharaoh, saying, 5. My father adjured me, saying, In the sepulchre which I dug for myself in (the) land of Chanaan, there shalt thou bury me: now therefore, having gone up, I will bury my father, and will return. 6. And Pharaoh said to Joseph, Go up, bury thy father, as he adjured thee. 7. And Joseph went up to bury his father; and there went up with him all the servants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt. 8. And all the whole family of Joseph, and his brethren, and all

his father's family, and his kindred ; and the sheep and the oxen they left in (the) land of Gesem. 9. And there went up with him chariots also and horsemen, and the company was very great ; 10. And they came to (the) threshing-floor of Atad, the which is beyond the Jordan, and bewailed him with an exceeding great and vehement wailing ; and he celebrated the mourning over his father seven days. 11. And the inhabitants of the land of Chanaan saw the mourning at the threshing-floor of Atad, and said, This is a great mourning to the Egyptians : therefore he called its name, Mourning of Egypt, which is beyond the Jordan. 12. And thus did his sons to him. 13. And his sons took him up into (the) land of Chanaan, and buried him at the double cave, which Abraham bought, (even) the cave in acquisition of a sepulchre, from Ephron the Chettean, over against Mambre. 14. And Joseph returned to Egypt, he and his brethren, and they that went up with him to bury his father. 15. Then the brethren of Joseph, having seen that their father was dead, said, (We fear) lest Joseph should be revengefully minded toward us, and should requite us a requital, all the evil things which we did unto him. 16. And having come unto Joseph, they said, Thy father adjured (us) before he died, saying, 17. Speak ye thus to Joseph ; Forgive them their unrighteousness and their sin, in that they did evil things to thee : and now admit (to pardon) the unrighteousness of the ser-

vants of the God of thy father. And Joseph wept while they were speaking unto him. 18. And, having come unto him, they said, We here (are) thy servants. 19. And Joseph said to them, Fear not; for I am God's (servant). 20. You have counselled against me for evil, but God hath counselled on my behalf for good, that it might be as (it is) this day, and much people might be nourished. 21. And he said to them, Fear not; I will continue to nourish you and your families; and he comforted them, and spake unto their heart. 22. And Joseph dwelt in Egypt, he, and his brethren, and all the whole family of his father; and Joseph lived an hundred (and) ten years. 23. And Joseph saw Ephraim's children, unto (the) third generation: and the sons of Machir, the son of Manasse, were born upon Joseph's lap. 24. And Joseph spake to his brethren, saying, I die; but with a visitation God will visit you, and will bring you up out of this land, unto the land (concerning) which God sware to your fathers, Abraham, Isaac, and Jacob. 25. And Joseph adjured the sons of Israel, saying, In the visitation wherewith God will visit you, ye shall also carry up with you my bones from hence. 26. And Joseph died (at the age) of an hundred (and) ten years; and they buried him, and laid him in the coffin in Egypt.

Omissions.

Verse 1. *Over*, before “him.” Al. MS. has ἐπί. The Vulg. omits the pronoun.

Verse 5. *Lo, I die*, after “saying.” Al. MS. has πρὸ τοῦ τελευτήσαι before it.

Verse 12. *As he commanded them*, at the end. Al. MS. has it.

Verse 13. *Of the field*, after “at the cave.” So the Vulg. Comp. ch. xlix. 30.

Verse 14. *All*, before “they that.” Al. MS. has it.

Verse 17. *I pray thee now*, after “forgive.”

Verse 18. *His brethren also—and fell down*, before and after ἐλθόντες.

Verse 19. *In the place*, before “of God.” See *Notes*.

Verse 20. *But as for*, ἰ, at the beginning. So Vulg.

Verse 21. *Now therefore*, at the beginning. See *Insertions*. So Vulg.

Insertions.

Verse 4. *Concerning me*, περὶ ἐμοῦ, after “speak,” or *on my behalf*, as ver. 20.

Verse 7. *And*, after “Pharao.”

Verse 19. *Am*, after “I.”

Verse 20. *For*, before “evil.” *But*, before “God,” suppl. by E. T. and Vulg. *On my behalf*, after “counselled.”

Verse 21. *And he said to them*, at the beginning. Possibly they read וענה for ועתה.

Verse 22. *And his brethren*, after “he.” *All*, before “the whole family.” cum omni domo, Vulg.

Verse 24. *Saying*, after “brethren.” Not in Al. MS. *To your fathers*, after “sware.” Not in Al. MS.

Verse 25. *With you*, at the end. Vobiscum, Vulg. See Exod. xiii. 19.

Notes.

Verse 2. *The preparers for burial*, ἐνταφιασται, אֵת הַרפָּאִים, “the physicians,” E. T. They were often called ταριχευταί, the embalmers.

See Herodot. *Euterpe*, 86—88; August. *Locut. de Gen. ad loc.* ἐνταφιασμὸς was preliminary to ταφή. See Usher, *Limb. Patr.* In Arab. *دج* is inungere, and *حب* bonis odoribus condivit mortuum. “Pollinctores seu funeratores Ægyptii multo plura quam cæterarum nationum fecerunt, ita ut in fines medicorum irrumperent.” Mazoch. p. 174.

Verse 3. *Of the burial*, τῆς ταφῆς, הַחֲנֻטִּים, “of those that were embalmed,” E. T. cadaverum conditorum, Vulg. Aq. has ἀρωματιζομένων. The process of embalmment, it appears, lasted forty days, and then the burial took place: that is, the body was placed in a coffin, and set upright against the wall.

Egypt, “the Egyptians,” E. T. Ægyptus, Vulg. Comp. ver. 11. So in Virgil: “Omnis eo terrore Ægyptus et Indi—vertebant terga.” *Æn.* viii. 705.

Verse 8. *And his kindred*, רַק טַפָּם, “only their little ones—they left,” E. T. Al. MS. has τὴν συγγένειαν.

Verse 13. *Double*, Machpelah. See ch. xxiii. 17, xlix. 30.

Verse 15. *Lest*, μή ποτε, לו, “peradventure,” E. T. no forte, Vulg.

A requital, ἀνταπόδομα, הַיָּטֵב, “certainly,” E. T. Rather, thoroughly; as consistent with “peradventure,” which “certainly” is not.

Verse 16. *Having come*, יָצִי, “sent a messenger,” E. T. They may have read יָצִאוּ. Comp. vv. 17, 18.

Verse 17. *Them*, אַחֶיךָ, “thy brethren,” E. T., governed by פִּשְׁעוֹ, “trespass.”

Verse 18. *We here*, וְהַנֵּנוּ, “behold, we,” E. T.

Verse 19. *For I am God's (servant)*, τοῦ γὰρ Θεοῦ εἰμι ἐγώ, אֲנִי הַתַּחַת אֱלֹהִים, “am I in the place of God?” E. T. num Dei possumus resistere voluntati? Vulg. The Syr. has, for I am under God. The Arab., Onk. and Jon. I fear God, reading הַתַּחַת, Sam. See Grotius. Aq. and Symm. agree with E. T. Comp. 1 Cor. iii. 23.

Verse 20. *That it might be*, לְמַעַן עֲשֶׂה, “to bring to pass,” E. T. Comp. ch. xlii. 25.

Might be nourished, καὶ τραφῇ, לְהַחֲיִית, “to save alive,” E. T. Comp. ch. vi. 19, 20; Isai. vii. 21, where E. T. has “nourish,” and ver. 21. Al. MS. has ἵνα διατραφῇ. Comp. Ps. xxxiii. 19, ver. 21.

Verse 23. *Were born upon Joseph's lap*, ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ, ילדו על ברכי, "were brought up upon—knees," E. T. "borne," E. M. Comp. ch. xxx. 3. were acknowledged and considered as his sons. nati sunt in genibus, Vulg. nati sunt et educati, J. et Trem. "genibus ludentem aptare paternis," Claud. *de Rapt. Pros.* III. 175; and see Hom. *Od.* T. 400.

THE END.

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